

**A Treatise of the  
Cohabitacyon of the  
faichfull with the vn-  
faichfull.**

Wherunto is added.

**A Sermon made of the confessing of  
Christe and his gospell/ and of the des-  
nyinge of the same.**

Anno M. D. LV.

Apocal. 18.

**Come awaye from her my/poeple/that ye be  
not partakers of her synnes/that ye  
receyue not of her plagues.**

# In this furst treatise theye thinges ar contayned.

- 1 The question of Cohabitation.
- 2 Christiāns maye not be present at popishe masses  
and supersticions.
- 3 The masse is a prophanaciō of the lordes suppe
- 4 The dutie of princes is to mayntain pure Reli  
gion amonge ther subiectes / and what inferior  
Rulars must do when they be cōmaunded contra  
re by their superiors.
- 5 A confutation of thereasons which ar made to  
proue the Cohabitation lawfull.
- 6 How the Iues ar to be handeled of christians.
- 7 The papistes ar heretikes.



2

**Whether the dwellinge toge**  
**ther and familiar conuersacion of the**  
godly withe the godles/the faithfull withe the  
faythles/the professor of Christes go:  
spell withe the papiste be law:  
full or no.



He reasons bi which many do  
persuade them selues / and o:  
thers also/that yt ys lawfull/  
for the faythfull to haue famy:  
lier conuersation/and to dwell  
together withe the vnfaythfull,  
are theise.

Reasons  
prouing  
that it is  
lawfull.

Christe Iesus dyd go vnto the feastes and dy:  
ners of publicans and synners/and was there ac  
companyed and famyliarlie conuersaunte with  
them. In lyke maner beinge bydden of the pharis  
seis to dyners/he went.

Also S. Paule dothe byd/that the faythful whi  
che is ioyned in mariage withe the vnbeleuer shol  
de not be separated/yf the vnbeleuer will dwell wi  
thethe faythfull.

1. Cor. 7.

Againe he teacheth/if any of them whiche bele:  
ue not byd you to a feaste/ and if ye will go / what  
soeuer ys sett before you/that eate/rc. In an other  
place he lik wise sayethe: I wrote vnto you in an epi  
stle/that ye sholde not cōpanie withe fornicatours.  
And I meant not at all of the fornicatours of this

1. Cor. 10.

1. Cor. 5.

worlde/or of the couetous/or of extortioners/or of the Idolatrors/for then muste ye neades haue gone owt of the worlde. But nowe I haue written unto you/that ye companie not together. If any that is called a Brother/Be a fornicatour/or conetous/or a worshipper of Images/or a rayler/or a drunkard/or an extortioner /with him that ys suspected/see that ye eate not.

4  
Genes. 12.

Abraham beinge called to go owt of Chaldee/ys commaunded to trauaile in those countries/ in which the people were altogether vngodlye and wicked Idolatrous/that ys/in the lande of Canaan/and in Egypte.

5  
Genes. 13.

Lot refused to continewe in the housholde / and familiar companie of Abraham/ and did chose to dwell amonge the Sodomytes.

6  
4. Reg. 5.

Naaaman the Sirian/ after that he was healed of his leprosie/dyd returne to his Idolatrous nation.

7  
Mare. 5.

Christ our Sauior dyd not reteyne with him all those whom he dyd heale/But commaunded some of the to returne vnto their own familiars/ countrymen/and kinnesfolkes (which yet were wicked/and infidels ) among whom they sholde publishe and declare/what the lorde hade done for them.

8 The Iues both by the ciuile and canon lawes are not only permitted to lyue among the christians/ But also to haue their synagoges: and tribute is taken of them.

9 Some heretiques haue libertie giuen them by  
ciuile



ciuile lawes/to dwell amonge the faithfull: for the  
lawes do not apoynte them all to be punished by  
death. We reade that the Viouatians hade their  
Churches and congregations / permitted in Cons-  
tantinople/in the tyme of Cōstantine the greate/ād  
Theodosius / whiche were moste godlie Empe-  
rours.

These are the reasons by whiche many do pers-  
suade them selues and others/that yt ys lawfull  
for the godlie and saythful/to dwell together and  
to haue familiar conuersation withe the wicked  
and vnfaythfull/

To proue that their persuasions are false and  
vnturlic gathered of thes places/ I muste propo-  
unde certayn diuisions: whiche beinge done / I  
shall put forth the certayne propositions or sentences  
In the prouinge of which to be true/ye shall playn-  
lye perceyue howe these places alledged / are abus-  
sed of them to maynteyne their false opinion.

Firste / I muste deuide betwene the estates and  
sortes of men: Some sortes of men/are Magistra-  
tes and rulers: some other be subiectes and of the  
comen sorte of people.

The second diuision shalbe of cohabitation or  
dwelling together / of which one kinde ys free/  
that ys/where men be not compelled to cōmunica-  
te withe wicked superstitions/vngodly rites and  
Idolatries.

An other kinde of cohabitation/or dwellinge to-  
gether there is which ys not free/and that ys whe

The dis-  
position  
of the  
Tretise.

The first  
Diuision

The second  
Diuision



remen are compelled to communicate with the wicked superstitions / to be presente at Idolatries / and so to defyle them selues.

The thred  
diuision.

The thirde diuisiō ſhalbe of the godlie and faithfull men them ſelues / whiche are thus familiarlie conuerſaunte with the vnbeleuers. Either they are learned ſtrong and able to confeſſe the doctrine of truithe in religion / and to reprove and cōvince the falſe: or els they ar vnlearned / weake / and vnable to ſtande in the confeſſion of the truithe / and reproveinge of vntruth.

Theſe three diuiſions ſhall ſuffice. Nowe will I put forth the certeyne ſentencis and propoſitions. The firſte ſentence and propoſition / ſhalbe of thoſe which in eſtate and condicyon are priuate mē and ſubiectes: Of that cohabitatiō and dwellinge whiche ys free. And of thoſe men which are learned and ſtrong: of all wiche I make this propoſition.

The fyrſt  
propoſi-  
tion.

Priuate men and ſubiectes / which ar learned and ſtrong / dwellinge in that place where they be free and not compelled to communicate with the wicked ſuperſtitions / they maye be familiarlie conuerſaunte / dwell and liue together with the vnbeleuers. This maye they do / But yet vnder certeyn cōditiōs / and obſeruinge certeyn rules.

Rules to  
be kept.

Of which the firſte ys this / that they do teache thoſe vnbeleuers with whom they do liue and are familiarlie conuerſaunte / and do inſtructe them in the truithe / trulye teachinge them and earneſtlye callinge them / vnto the knowledge of the truithe /  
and

and saythe in Christe. And this they muste not leaue of to do so longe as they be dwellinge and familiar with them. To the end also that they maye do this the better/yt ys not vnlawfull/But moste convenient for them to shewe them selues frendlie/gē till/and louinge unto the vnbeleauers withe whō they are familiarlie conuersaunte/ and dwellinge/ So that theise maye perceyue that the faythfull do loue thē: els ys yt to be feared that they shall do no good withe them. for that doctrine ys moste redylye receyued of the hearer/which cometh from him/ of whom the hearer ys perswaded / that he ys hys frende/and that he louit he hym indeede.

The second thinge that the faythfull must take heede of/ā Rule which they must obserue ys this: That they do lyue an holy lyfe / and that amonge the vnbeleauers their conuersacion be so godly/ graue/comely/and agreing with their profession/ that in no wise they do gyue any offence through the wickednes of their lyfe: for yf by their lyfe the vnfaythfull shuld be offendid/then shuld their mynistry be vnprofitable to the vnbeleuers / for that by their euell doings they shuld ouerthrowe what soeuer they labored to builde vpp in wordes.

The thred thinge that theise men must take heede of/and Rule which they must obserue is. That they do not communicate/with the vnfaythfull in their supersticiōs ād idolatries/nor iet do so much as outwardly to seame to allowe them. Thys ys not to be doone in any wise/no not in hope therby



to wynde the vnbeleuer from' hys supersticion/  
Ro.3 and Idolatrie: For this Rule of the holy ghoſte  
doth euer remain certain/ Euell things ar not to be  
doone/that goode maye comme therof. This vn-  
chaungeable rule must not be broken.

- 4 The fourth and last thing that theise men must  
take heede of/and Rule which they must obserue is  
this. That they haue not ther familiar conuersaciō  
with the vnbeleuers for their own cause / as for  
their pleasure and recreacion/or for their gayn and  
profite/But only in respect of wyynnyng them to  
the gospel of christe. Neither ys this conuersacion  
and companie / contynually to be hadd and kept  
with the vngodly and vnbeleuers / But so long as  
ther is goode hoope of wyynnyng/and conuerting  
thē to the gospel of christe. For yf the vnbeleauers  
shall shew themselves so obstinate in their euell/  
that they gyue inſte cause to despaire of ther amen-  
dement/then ar they vtterly to be forsaken / and no  
conuersacion or cōpanie is to be hadd with them/  
farther thē the necessitie of lyfe enforcith either par-  
tie. As yff the vnbeleauers shuld be in such extre-  
me necessitie/that they could not be releued but  
at the hand of the faythfull: or yf theise shuld be in  
that necessitie / that they could not otherwise ob-  
tain thinges necessarie but of the vnfaithfull. Also  
so in bying and selling thinges necessarie for the  
lyfe/as garmentes/victuals/and such like: Agayn  
in such thinges as cyuile estates / and condicions  
do require/as of princes and Rulars to demaunde  
lawfull



lawfull defence/and to obey them in thinges law<sup>s</sup>  
full: to fathers/ married folke/ masters/ and such lyfe/  
to do thos duties which ar appointed in godds  
worde. In theise thinges to vse the vnbeleauers/  
or to minister vnto them/ ys not vnlawfull.

Thus and in thys manier/ yt ys lawfull for a pri  
uate mā/ which is lerned/ and constāt in godds trui  
the/ Being in that place wher no man ys compelled  
to be partaker of wicked supersticions/ to dwell to  
gether/ and vse familiar conuersacion with the vn  
beleuers and vnfaythfull/ as theise named Rules  
and condicions/ do appoint and suffer. And so  
haue ye this proposiciō declared and opened / The  
same ys cōfirmed/ By the example of Christ our Sa  
uiour. He dyd resorte to the dyners/ and feastes/  
where scribes and pharisees/ publicanes and syn  
ners were/ to thys ende onlie/ euen to teache them  
and to winne them vnto the Gospell. So saith  
hierom. The lord dyd go vnto the feastes of syn  
ners/ that he mighte haue occasion to teache them  
and that he mighte gyue spirituall meates to them  
which dyd bydde hym: and after speaking how  
Christe went ofte to feastes/ Theare ys (saith he) no  
other thinge reported/ But what he dyd/ and what  
he taughte there. That bothe the humblenes of the  
lorde in goinge to synners / and the power of hys  
doctrine in conuertinge the penitents / mighte be  
declared.

After the same maner/ the prophetes in the olde  
tyme were conuersaunte with the Idolatrous peo

Hiero in  
Matt. cap.  
9.

ple. So were the Apostles familiarlie conuersante with the vnbeleuing Iues/and went also amongst other vnbeleuing nations and men. S. Paul when he came to Athens/dyd not thinke scorn so familiarlie to behaue him selfe that he went into the temples of their Idolls / and verie curiously searched the corners of the same/he dyd view their altars / the titles and inscriptions of their altars/so that he founde owte that title/ Ignoto Deo which was an altar dedicated vnto the vnknowne God/wherof he dyd take occacion to make that same his sermon in which he preached Christe vnto them euen as yt were owte of their own booke.

And thus / I thinke/that this our proposition/ (which of yt owne selfe ys plaine and euident ynough) ys sufficientlie proued. Namelie thys / that a priuate man/learned/and constaunte in the truth/beinge in that place where no man ys compelled to communicate with wicked superstitions/ maye be familiarlie conuersante with the vnbelieuers / so longe as in his conuersation he doth obserue and keepe/ the conditions before mencioned.

**Cōuersa-  
tion vwith  
men excō-  
municate.**

Here I thinke good to adde / as yt were by the waye of admonicion/that keepinge these rules and conditions/yt ys lawfull for the godlieto be conuersaunte with them which be excommunicate/ euen to call them in to the waye of godlynes / and The secūd not to communicate with them in any euill or synfull proposition. Nowe will I put forth another proposition or sentence/whiche shalbe of those persons whych

6



be of a priuate estate and are subiectes / of that cos-  
 habitacion which ys fre wher no man ys compels  
 led to communicate with wicked supersticions / and  
 of suche men as be vnlearned in the knowledg  
 of gods truithe / weake in faythe / and therfor vn-  
 able to make a christian confession of truithe. Thys  
 collection agreeth with that which I gathered bes-  
 fore / of which I made my former proposition / sa-  
 uinge that wheras there / with the priuate estate  
 and freedwellinge / I coupled men that were lear Ignorance  
 ned and stronge to confesse the truithe / here I do in men is  
 adde in the place of them / men vnlearned / vnable / intollera-  
 and to weake to confesse the truithe. But herin thin ble.  
 cke not that I do alowe suche ignoraunce and una-  
 blenes in men. Suche ignoraunce in men is shars-  
 ply to be reprovied / for ther is none so ueri an idios-  
 te / so simple and vnlearned amonge Christianes /  
 But he ys bounde in conscience to be able to rendre  
 an accompte of hys faythe / and also to be somewhat  
 able to teache and instructe others / yea and to saye  
 somewhat for the truithe / in all the principall poyn-  
 tes of the christian faythe / which he maye do yf he  
 be but meanlie instructed in the Catechisme. But  
 because / partlie throughe the peruersnes of the mis-  
 nisters which do not their office to instructe men /  
 partlie throughe the negligence of men which do  
 not their dutie in seekinge to be instructed / suche ig-  
 noraunce there is / I admytt therfore into this my  
 collection those ignoraunte / vnable / and weake  
 men. And so I make this proposition. Those men



which are of a priuate estate and condition / dwel-  
linge or beinge in a place where they be not com-  
pelled to communicate with wicked supersticions.  
And are them selues vnlearned and vnable to con-  
fesse and defende the truithe / maye not vse famyliar  
conuersation with the vnbeleuers.

These men ar not in that condition that the lear-  
ned be / of whom I dyd speake before / for they can-  
not teache the vnbeleuers / yea they be not able to  
defende the gospel of christe from the blasphemie  
of the vnbeleuers / neither can they deliuer them sel-  
ues fro suche false snares as the vnbeleuers shall  
laye for the: Wherfor they must not haue familiar  
conuersaciō with them / through which they shall  
thus throwe themselves into perill / and icoperdie:  
Except that they can assure themselves of such  
strenght / that they shall not yealde vnto the wicke-  
dnes of the vnbeleuers. Otherwise / if they shall  
happen to dwell togyther in one place with the vn-  
faithfull: Lett the take goode heede that they do ly-  
ue an holy lyfe amonge the: And for the rest / let the  
so far as the necessitie of lyfe / and ciuile busineses  
and affaires shall suffer them / vtterly abstayn fro  
the companie of the vnbeleauers.

A ques-  
tion. But heere risith a question: Whether that such a  
weake and vnlearned man / maye learn any of the  
liberall artes / or philosophie / of such a master as is  
an vnbeleauer.

Vnto which I answer: that forbicause to lern  
such artes of an vnfaithfull master is not of such  
necessitie

necessitie as can not be auoided / therfor the man  
 that ys weake in faithe must not lern them of hym.  
 Yt is a very daungerus thinge / to vse them which  
 ar vnbeleauers as Masters and teachers: for often  
 tymes in the myndes of the hearers ther arisith a  
 gret admiracion and estimaciō of the teacher / and  
 it maye easilye com to pas at the lēghthe / that they  
 shall thincke and Iudge that theise teachers ar not  
 deceyued in Religion / bicause they be of an exacte  
 and perfect knowlege in these liberall sciences /  
 and philosophie. This (I saye) may happē of it that  
 men ar wont to attribute mutch vnto their tea-  
 chers. Yea that it may be so / I will proue by the cō-  
 trarie. Origen by teaching the Mathematicalls /  
 and such sciences / did bring many mē to the know-  
 ledge of christe. For first he dyd begyn to reade as  
 mong them such sciences with which they wer de-  
 lighted / In which he being expert / dyd shew vnto  
 his hearers suche connyng / that he dyd forthes  
 with gett amonge them great estimacion / and so  
 the more easili drawe them vnto the doctrine of  
 christe. Augustine likewise cam to Millaine /  
 to heere Ambrose / bicause he was counted an ex-  
 cellent Rhetorician. And so whilst he desirously  
 herd hym / at the length by hearinge he was tour-  
 ned from the sect of the Manichees / vnto the true  
 catholiques. As therfor by lerning of these sciēces  
 of godly teachers / the vnbeleauers haue beene con-  
 uerted vnto the faithe of christe / euen so / yea mutch  
 more easilie it maye cōme to pas / that they which



ar weake and vnlearned/may vnder vnbeleauinge masters/be drawn from chrisste to vngodlynes.

Wherfor seing that this can not be doone without great perill and daunger / that such a weafling shuld vse an vnfaithfull Master/ I thincke that he shuld abstayn altogether from suche.

1 Cor. 10.

Howv thei  
se vvor  
des, and if  
ye vwill  
go, ar to  
be vnder  
bonded.

Sum do heere obiect and saye/that S. Paul to the Corinthians doth appoint no such Rule condition nor exception/as I haue spoken of/vnto the weake and vnlearned:but he playnly saith. If ony of them which beleaue not/do bidd you to a feaste/ and yf ye will go / whatsoener ys sett before you that eate/ &c. In which wordes he teachith / that it is lefte vnto our own will as a fre thinge to go/or not to go. I answer/that ye must marcke well thos wordes of Paule/(and yf ye will go.) He doth not grant vnto euery mans will thys libertie / and freedom/but vnto a goode and a right will he gyuith libertie to go. For yf a man wold go thether to drinke droncken/glotonusly to fill the belly/or to gyue the tongue to filthie and vncomly talke / without doubt that man shuld syn/euen for the wickednes of hys will/and for hys corrupt entent and purpose. Euen so/yf a man dowbted hys own strength/ and dyd certaynly perceyue that he could not profite them that shuld be there / and yet wold go thether/vndowbtedly with a safe conscience and with a goode will he could not take that thing in hande/ for he can not direct hys doing to the glorie of godd/as he ys comaunded to do. Wherfor though

Paul



Paul expressely doth not adde that rule / yt soloz  
with not therfor / that yt is not to be added: yea that  
yt ys to be added I will proue by other places of  
the scripture. And to the end that we do not herin de  
part from Paul / the same thing / and doctrine of  
will / he teachith in the . 7 . chapter of the same epi- 1. Cor. 7.  
stle: wher he entreating of gyuyng or not gyuinge  
a virgine to mariage saith / That he doth well  
which keepith his virgin / and that purposith it sure-  
ly in his harte / (addinge this condiciō) hauing no  
neede / but hathe poure ouer his own will: for if he  
shuld do it otherwise then his daughter either wol-  
de / or then her necessitie required / then shuld he nei-  
ther will / nor do well. Thus to do a goode worcke /  
or to make an acte perfect / yt sufficith not to take  
heed that it be not euell of nature / or repugnant  
vnto gods worde / but vnto this ys also required /  
that we do go about the same with an vpright and  
perfect mynde and will. S. Paul / therfor / doth not  
e simply permitt this going / but with certayn cir-  
cumstances. Which ar / to go with a goode will to  
enstruct the vnfaithfull: Agayn to go with an as-  
sured purpose / not to be ad taste of such strengthe /  
that he shall not be ouerthrowne. And thus this  
proposicion remaynith true / that the man whiche  
ys weake and vnlearned / must separate himself fro  
the company and famyliar conuersacion of the vn-  
beleauers / so much as cyuile and naturall busi-  
nesses and affaires will suffer / and as the necessi-  
tie of lyfe shall require (as I saide before). Likewise

all household duties and offices appointed in gods worde must be obserued/els shall he offend/for as

1. Timo. 5. Paule saith: He that prouidith not for hys / and especially for them of hys own household / the same hath denied the faith / and ys wors then an Infidel. And to proue farther / that this vnlearned and weake man must abstayn from the familiar companie of the vnbeleauers / yea though they be

Matt. 5. 18. most deere vnto hym / that Rule doth serue / which Christe our Sauour gyuith sayinge. If thy hād or fote offend the / and hinder the / cut yt of / and cast yt from the / &c. If thyn eye offend the / plucke yt out / and caste yt from the. We are not commaunded in this place / to cut of the outward membres of our bodie / as Origen (yf it be true that sum do report of hym) dyd vnruly thinke / but as the sound interpretours do write / thos frends and thinges / which are most nigh and deere vnto vs / These are they which must be cut of plucked out / and cast awaye from our familiaritie and companie / when they do plucke / and separate vs / from the true waye of saluacion / or be such a hinderaunce vnto vs as puttinge impedimentes and lettes in our waye / do hynder vs from walking in gods lawe. Chrysostom entreating this matier / writeth.

In Ioan. hom. 15. If the membre which ys misioined vnto the bodie must be cut of / are not then euell frends much more to be cut of? And agayn / he saith / If we do cut of that membre which ys rotten / and incurable from the bodie / for feare les yt shuld corrupt the other



other partes therof/( which we do not bicause we  
do neglect it / for who yet did euer hate his own  
fleshe, But to saue the rest ) how much more is  
this to be done to them which ar euell ioyned vnto  
us? Which yet we must not do as thoughe we did  
despise the/ But to prouide that our helthe and sal-  
uaciō be not brought in daūger by the after that  
we do see that we can not profite them at all. To Matth. 18.  
this also belōgith the lawe which christe did giue:  
That he which will not heere the Brethern admo-  
nishing him / And doth contemne the voice of the  
churche when it reprovith/and correctith hym: he  
is then to be esteemed and taken as an ethnicke/and  
a publicane. Which thing Paule puttith in practis-  
se when he biddith/that the Corinthians shuld ex-  
communicat the fornicator/ les that a litill leauē 1. Cor. 5.  
shuld soure the whole lumpe of dowe. To the same  
purpose he usith the wearse of the poete Menan-  
der. Euell wordes do corrupt goodemanners. Ther 1. Cor. 15.  
Paul teachith/that the true doctrine of the Resurs-  
rection was greatly hindered amonge the corins-  
thians/which wer but newly turned vnto christe/  
bicause they dyd to lightly gyue eare to the vngod-  
ly argumentes and reasons of philosophers/or ra-  
ther of heretiques/which did contend and stryue as  
gaynst that doctrine. No man can sufficiently  
consider/how the bewitching of wicked tales/ and  
talkes/do shake and hurt the tender conscience ad  
weake faithe/of the foeble ad weake brother. Wher  
for it is most necessari and profitable to admonishe

them which ar weake / that they do abstayn / and  
withdrawe them selues / from the felowshipp and  
familiar companie / of the vnbeleauers. The phi  
sicians / do counsell ~~that~~ when a contagious diseas  
se hath enfecte any nigh place / that thei which as  
yet ar sound and not enfecte / shuld not come vn  
to them that be enfecte alreadye and sicke / bicause  
that in the bodies of men / and the temperatures /  
and dispositions of the same / ther is such a commo  
passion and suffering / that the infection doth easi  
ly go from the that be infected / vnto the other. And  
though they which do not take heede and keape the  
selues from that infection / do not presently feale  
the poyson and force therof / yeat inasmuch as by  
lytill and litill the infection / and poyson receyued  
doth growe / not long after they ar sure to feale the  
force and strengthe of it. Seing this is so / and  
eich man maye worthily and godly take heede to a  
uoid the diseases of the bodie / much more diligēt  
heede is to be taken of all men / that they do not frō  
ony man or place gett vnto themselves infecting  
vices of the minde. Our Nature / and Disposicio  
through our naturall and birthe syn is now so cor  
rupt / (as both the holy scripture doth warn vs / and  
infinite examples of dayly experiēce do teache vs)  
that we neade not to doubt at all / But that we shall  
easily receyue the poison / and infectiō of other mē  
synnes / if we do not fle farr from them : And as  
with no great labour they will cleaue vnto vs / so  
after they be ons crept and roted into vs / the harde  
ly and



ly and not without great payn and labor/ will they  
 be thrust out agayn. Wherfor Chrysostom in the *az* in Ioēm.  
 fore named place semith to say well. If (saith he *hom. 56.*  
 speaking of the vnbeleauers and wicked) we coulde  
 make them better / and not hurt our selues / all  
 thinges wer to be doone: But whē we can not pro  
 fite them / bicause they be incurable / and such as  
 will not be amended / and yet we hurt our selues /  
 they ar vtterly to be cutt of. And to the end that he  
 might the more strongly confirme his saying / he  
 alledgith that sayinge of Paul: Put awaye the *1. Cor. 5.*  
 euell from among yowe. Which wordes of Paule  
 ar not to be vnderstonded of the synne / for the gre  
 ke word is in the masculyne gendre / *τὸν πονηρὸν* /  
 and therfor he meanith by it / the wicked man. The  
 same wordes I will now sumwhat bend / vse / and  
 turn / vnto the profite of you that be weake / and  
 thus saye vnto yowe. Put awaye your own selues  
 from the euell men that ar amongst you: for seing  
 ye ar but priuate men / and vnlearned / and therfor  
 can not put awaye the euell from among you / yet  
 your selues ye may ridd / and conuey awaye from  
 being amongst the wicked / and the euell men.

Morouer it happeneth that whilest the weake  
 and vnlearned do thus familiarly accompanie the  
 vnbeleauers / They can not chuse but they must he  
 res are many subtil reasons and see many other thin  
 ges which do much make against the true religiō  
 / so that they do profes: Which thinges when they se  
 ard and be not able to disproue and confute / They do it

not: And so they rōne into two mischeifs. The furst  
is / That they ar as it wer witnesses of the blas  
phemie / and of the reproche that the vnbeleauers  
do to the truithe: The secōde / that they maie happ  
to haue summe stinge left sticking in their concien  
ce / with which they shalbe longer / more greuously  
and daungerously tormented / thē either they thinke  
fe of or do feare. Let us heere therfor the wise mā  
**Eccles. 13.** which doth saye. Who so touchithe pitche shalbe fy  
led ther with all / and he that is familiar with the  
proude / shal become lyke vnto hym: Take not a  
burthē vppon the / aboue thy poure / neither ioyn  
thow thyself to hym that is more honorable / and  
ritche then thyself. These words of the wiseman / do  
for two causes belong to our purpos. Furst / bicaus  
se that they do teache / that other mens synnes ar  
lyke vnto pitche / which doth stycke vnto the fins  
gars and garments of them that do touche it. As  
gayn / that eich man shuld well trie and consider  
his own poure and strength. Vppō which coun  
cell / I do gather two thinges. Furst / that the infir  
me and weake must not ioyn themselues in familia  
ritie with the wicked / for wickednes will then clea  
ue vnto them: Secondly that eich man must so  
well consider / and iustly trie his own poure and  
strength / that he doth not ouermatch himself.

The churche of godd in all ages hath felt by expe  
rience that mutche euell hath happened through  
this familiar companie / and felowshipp kept be  
tweene the weake in faithe and knowledg / and the  
vnbe



vnbeleauers. In the Primitiue church forthwith  
 after christes ascension / bicause the Iues which  
 wer conuerted vnto christe did lyue a great while  
 with thos gentils which hadd receyued the gos-  
 spell / ther begon a very Iuisshnes. For the Iues  
 did enforce the ceremonies of Moses lawe / myng-  
 ling the with the doctryne of the gospel / through  
 which they did infect many congregacions of the  
 Christians so sore / that scarsely and hardely at length  
 could that euell be roted out: Yea that euell hath so  
 preuailed / that euen vntill our tymes / in Spayn  
 namely / and in sum other places also / ther be ma-  
 ny which do not only holde still the ceremonies of  
 Moses lawe with the professiō of christe / But they  
 do thincke them to be necessarie vnto Saluacion.  
 They emongst the Spaniards which be of this  
 mynde / ar called Marrani. And vnto this daye the  
 church of India is infected with the same vice.  
 But let the examples of the holy scripture / I praye  
 you / teache vs euen the same. The Israelites which  
 wer captyues in Babilon / By the space of 70. yea-  
 res / when they hadd libertie gyuen them furst of  
 Cyrus / then of Darius / thos two most noble Kin-  
 ges to return / they did not all forthewith return /  
 But a great nūber of the / such namely as wer weas-  
 fer in the lorde the other / Being delighted with the  
 commodities and pleasures of their houses / feildes /  
 and traffique of merchandize / did abide still amon-  
 ge the chaldees: Which men how sharply they wer  
 reprovued of Esdras / Nehemias / Zacharias / and

other prophetes / it dothe playnly appeare in the  
 scripture to them that liste to seake and knowe it.  
 How the Israelites wer infected throughe that  
 conuersacion which they hadd with the Egyp̄tiāns/  
 it appearith playnly by this / that whilest they wer  
 in the desert / when as yet the wonderfull benefites  
 of godd wer euen before ther eyes / they did fall frō  
 the lord their dilyuerer vnto Idolatrie / and vnto  
 that kinde of Idolatrie / which they wer acquaynz  
 ted with all in Egyp̄te. Ther they hadd scene howe  
 the Egyp̄tians worshipped an Ore / they therfor  
 Exod. 23. violently trauailed with Aarō when Moses was  
 absent / that he shuld make thē a calf to worshipp:  
 which when he hadd doone / thē began they ioyous  
 sly to crye: These ar thi godds / O. Israell / which  
 brought the out of the lande of Egyp̄t. Agayn /  
 when by the desert wild and barren places / they  
 Numer. 15. wer com̄me to the coastes of the Moabites / and be  
 gan to waxe more familiar with them then beca  
 me the poeple of godd / through that familiaritie  
 they wer brought to this / that not only they did cō  
 mitt most vile whordom with thos beastly womē /  
 But also that they sacrificed vnto their most shames  
 full Idoll / Baal peor / and suffred themselves to be  
 coupled vnto his sacrifices. for which they suffred  
 Math. 26. many miseries and calamities. Peter likewise /  
 when he cāme into that wicked court of the cheif  
 prest and was ther conuersant amongst thos dam  
 sels and vngodly seruantes / most miserablie did  
 he denie ad forswear his master christe our Savi  
 our:



our: which his fault/after he departed frō thence/  
 he did bewaile with abundaunce of teares. By the  
 se histories ye may playnly see/what happenith vn  
 to the weake through that familiar conuersacion  
 which they haue with the vnfaithful. Esaye the pro Esaiæ 64  
 phet/when he did se the lorde sitting vppon his sea  
 te of glorie/with his Angels about hym most pure  
 ly publiſhing his prayse / though he semith not to  
 thincke hymself greatlye gyltie of ony notable crys  
 me or fault / yet cryeth he out / O wo is me / :c. I  
 dwell amonge a poeple that hath vncleane lyp  
 pes. This man of godd truly did thincke / that he  
 hadd gotten no small corruption and infection / bi  
 cause he hadd lyued long with an vncleane poe  
 ple.

The histories of the heathen do teache vs the sa  
 me thinge. Alexander that gret and mightie kinge  
 of Macedonia / who by the force of armes / and  
 most notable victories / hadd subdued the greatest  
 parte of the whole worlde / Euen he hymself was  
 ouercommē with the maniers of the Persians.  
 And vppon whom of right / as vppon a conquered  
 poeple / he shuld haue laied lawes / to haue brought  
 them to that seuerer kinde of lyfe which the Macedo  
 nians vsed / euen he as a mā cōquered and ouercō  
 me of ther maniers / suffered hymself to be so shame  
 fully misused / that he did take vnto hym their kinde  
 of araye / their lewse delicacie / their pompe and pri  
 de / and set furthe hymself to be worshipped of thē  
 as godd. And so being corrupted he did altogether

fall from the maniers of the grecians / through  
which he did sustayn great reproche amonge the  
wise/and mutche hatred amonge his souldiours/  
ad that not vnworthilie. Besides this/we must kno  
we/that if these men do without ony Rule or gods  
ly end keape such companie/ and be familiarly con  
uersant with the vnbeleauers/except that in theise  
the fruite of their conuercion do quickly appeare/  
and of the other also it be by all meanes earnestly  
sought/both in the reprovung of their vnbeleif / ad  
in alluring them to the truithe / It doth happen  
that ther conuercion is hindred by such compas  
nie and familiaritie. For whilest the vnbeleuers do  
se that the faithfull do lyue so frendly/and familiar  
ly with them/they do iudge forthewith that their  
supersticion/and vnbeleif/is not so wicked a thinge/  
nor yet a thinge so to be abhorred ad condēned/  
as it is reported/yea thus maye they be brought to  
imagin / that they maye be saued though they do  
perseuere/and contynue in their vnbeleif. For if it  
wer otherwise (shall they thincke) theise goode and  
godly men/would not be thus familiar and frendly  
with vs.

I do omitt to speake of this/that many other of  
the brethern ther ar/which by the example of this  
conuersacion / do persuaade themselves that they  
maye do euen the self same thinge/ and so do beare  
with the wicked/and do wincke at their euell / Bi  
cause that they haue seene other men do so before  
them And thus it commith to pas/that by the ex  
ample



ample of sum men/this euell spreadith it self abroa  
de so that in the end/our faith and Religion/ is euē  
layed forth for the wicked and vngodly / to mocke/  
and contempn.

Often tymes also that thing happenith/which  
wereade to haue happened in Pauls tyme / amon  
gethe Corinthians/that the Brethern by this con-  
uersaciō/ar brought to be partakers of the wicked-  
nesses/vile custumes / and Idolatries of the vn-  
faithfull: Which familiar conuersacion / dothe  
not only couple them with the vnfaithfull / but it  
is a meane to make them Idolatrous: for thauoiz  
ding of which/Paule cryeth out in the same place:  
fle Idolatrie. I do likewise passeouer with silence/  
that wher our weake and vnlearned brethern / do  
thus ioyne themselves in familiar conuersacion  
with the vnfaithfull / it can not be but betwene  
them and the vnfaithfull/sumtyme ther will hap-  
pen comunicacion of Religion: And the though  
it happ so that through want of learninge/our  
weaklings do not slyppe and soile them selues/  
Yeat bicause they can not dissolue/and answer vs  
to the arguments/and subtile reasons of the ad-  
uersaries aptly / ther arisith then contentius stry-  
fes between them/and not only this/But euell spea-  
kinges/reproches/and hatreds/which thinges ar  
so farr from edifying/that they do altogether hyn-  
der and lett it: furthermor in these confuctes it hap-  
penith/that our weaklings at length ar putt to  
silence/ so that they neither speake to confes the

1. Cor. 10.

1. Cor. 10.

truithc / nor to reprove that whiche is fals: Now  
consider heere what a libertie these men do lose:  
which christian libertie is in free boldenes in spea-  
kinge / to reprove that which is fals / and to confes-  
s godd / and his truithc. This libertie of free spea-  
king and confessing / no christen man ought so to  
gyue ouer / But that he in all his talke shuld and  
might use it.

But in this cōpanie of vnbeleauers / these wea-  
punges do not / yea darre not vse it / les they in ther  
sayinges / shuld be snatched vpp / and put to shame.  
Yet truly no men / nor any companye of men shuld  
cause a christian to caste awaye this fredom and li-  
bertie.

- Cor. 6.

For our purpose also maketh that sayinge of  
S. Paul. Set your selues at large / for what felow-  
shipp hath righteousness with vnrightheousnes? Or  
what companie hath light with darcknes? Or  
what concorde hath christe with the Beliall? Either  
what parte hath he that beleauith / with an Infidell?  
Or how agreith the temple of godd / with Images?  
These wordes ar so playn that they neede not  
to be expounded: In which / this conuersacion of  
which we now do entreate / is most simplye / and  
playnly forbidden. The figures and ceremonies  
of Moses lawe ar taken awaye / but yet the thinge  
figured / which is as I might saye / the strength /  
the pythe / and foundation of them / doth remaine.

- 1. Cor. 15.

Which thinge being true / I maye the aske this que-  
stion. The lorde commaunded that the Iues shuld  
make



w make gardes in the quarters of their garmets / ad  
 se: to put vppon the garde / a ribande of yelow silcke /  
 azec. My question now is. Whi the lorde did comma  
 es unde / that the Iues shuld differ from the gentils /  
 a: not in circūcision only / But euen in their garmets  
 to also? Euen for this cause verily / that they shuld  
 nd betought euen by their gardes also / that they wer  
 gods peculiar people / and that they shulde separas  
 e: te themselves from the gentils / that they shuld  
 er not be conuersant with them / neither shuld they  
 e. ioyne themselves in familiaritie withe them / fars  
 ld ther then the necessitie of either of their lyues did re  
 li: quire. The Iuishe gardes we do reiect / But this  
 which is ment by the gardes we both do and must  
 of retayne. In many places the lorde commaunded  
 w the Iues also that they shuld not return into Egy:  
 pte / and that they shuld not aske healpe of the Egi  
 ptians / nor of the Assirians: Which he did partly  
 er to this end / that through such familiaritie as then  
 fi: must haue beene betwene them and their heal  
 a pers / the Israelites shuld not be infected withe  
 ot their vices. The booke of the Iudges / doth playns  
 of ly inough teache vs this will ad pleasure of godd.  
 d For the Israelites did synne greuously in this / that Iudic. 1.  
 es they did put to tribute thos Idolatrus nacions /  
 ge ouer whom the lorde hadd gyuen them victorie /  
 y / and did couenant with thē / that they shuld dwell  
 n. amonge them in peace / which thinge godd hadd  
 ue diuers tymes expressly forbidden them to do /  
 d commaunding that they shuld viterly destroye  
 fo

the inhabitantes of that lande: This he did partli because/that through this they shuld not be brought by the Cananites / into the daunger of Idolatrie. Now the cause being such with theise weake / and vnlearned men / of whom I now do speake / they must likewise take goode heade to obserue that rule / which the lorde appointed vnto the Israelites. It appearith playnly / that this commādemēt of god was kept longe tyme amonge the Iues: for they did not vse ony familiaritie / nor keape compaignie withe the Samaritans which did not truly worshipe the lyuynge godd / no not in Cristes tyme / as it appearith by the talke that he hadd with the woman at the well. Morouer as the goode fathers in olde tyme / did esteeme it as their singular ioye / when they might be familiarly conuersant with the godly / so how much they sorowed Whē they could not be so conuersant with the people of godd / and in godds house / Dauid is witnes: Who when he fledd from the face of Saul his persecutour / did mourn / and in the psalmes with most heauie complaintes / doth lament / that he was compelled to be conuersant amonge straungers / such as did not knowe the lyuynge godd / and to be as it wer an exile from godd / and his people. So shuld the compaignie hadd with the vnfaithfull / be heauy and bitter to the faithfull.

Daniel 1.

Daniell and his thre felows / might haue lyued / vppon the Kinges table / and haue eaten most fyne and delicate meates / But they did rather chose to ly

ue



ue together with potage/and water/and vtterly to  
 forsake thos pleasures / and delicacies / then they  
 wold defile them selues with the meates of the vns  
 beleauers. Moses also / as it is writon in the epis  
 stle to the hebrues / might if he wold haue beene ta Hebr. 11.  
 ken for the Sonne of Pharaos daughter / and  
 so to haue beene in greate hoope of obtaynyng  
 the kingdome of Egipte: But all this sett a parte/  
 he did chose rather / forsaking all these thinges / to  
 go vnto his brethern / which wer in miserable ben  
 dage / seruinge and laboring in claye / and Bricke:  
 Which thing to do / as it was a greate triall of his  
 faithe / so the doinge of it doth commend / and sett  
 furth his faithe / and shew what loue he hadd to be  
 conuersant with the poeple of godd. They which  
 do not folowe these examples / do shew how litell  
 they do regarde the glorie of godd / and the commu  
 niõ and felowship of sayntes / which they will not  
 gayne nor redeame with losse / no thoughe it be of  
 neuer so litill: And in this preferring of their own  
 gayne welthe and commoditie / aboue the glorie of  
 godd / and the felowlie communion of the godlye /  
 they do most wickedly. So we (saith Paule to 1. Cor. 10.  
 the corinthians) prouoke the lorde? Ar we stroger  
 then he? These weake brethern / which do not trie  
 their own strength to fele their weaknes so / that  
 they might seeke the encrease of strength in them  
 selues / but being weake indeede / both dare and do  
 thus desperatlie committ themselves vnto this fas  
 miliar conuersacion with the vnfaithfull / they do

tempt godd / and do after a sort prouoke hym / as  
though they wolde become stronger then he.

Many more reasons might I bringe to proue this  
proposicion true. That a priuate man / being in a  
place wher he is not compelled to communicate  
with the supersticiōs of the vnfaithfull / and is vn-  
learned vnable / and to weake to confesse the truis  
the / must not ioyne in familiaritie / nor be familiar-  
ly dwelling and conuersant together with the vn-  
faithfull. But bicause I do suppose that it is suffi-  
ciently proued by the reasons which I haue alled-  
ged / I will now prepare myself to an other pro-  
posicion.

The thred proposicion shalbe / of Priuate men  
and subiectes / which ar lerned and stronge / and of  
them also which ar weake and vnlearned / of that  
dwelling which is not fre / wher as men ar compel-  
led by lawes / and Tyrannye to communicate and  
to be partakers with the wicked in their superstiti-  
cions and Idolatries: And of theise I make this

The thred proposicion / and sentence. Priuate men and sub-  
iectes be they learned or vnlearned / stronge or wea-  
ke / which ar dwelling and abyding in that place  
wher men ar compelled to communicate / and be  
partakers withe Idolatrors / and to be present at  
vnlawfull supersticions and Idolatries / defiling  
thēselues with vncleane Religiō / maye not dwell  
together nor be familiarly conuersaunt / they may  
not ioyne in societie with suche Idolatrors: I saye /  
that this cohabitacion / and familiar dwelling to-  
gether



gather is vnlawfull / vngodlye / and not to be kept  
 in any wise: But in this case a faithfull man must  
 either flye / or dye for the truithe / that he be not com-  
 pelled to defile hymself with Idolatrie. Ther is tru-  
 ly but one truithe / and that same must be holden  
 with a pure cōscience / neither must it be forsakē for  
 the pleasure of ony man. S. Paul saith to the Corin-  
 thians: flye ye Idolatrie. Then do men flye Idolas-  
 trie / when either they do depart frō the place wher  
 Idolatrie is cōmitted / or when abiding still in the  
 same place / they do gyue their lyues and suffer dea-  
 the bicause they will not cōmitt Idolatrie nor allo-  
 we it with ther presence. Paul therfor teachith by  
 this sayinge / that in no wise the faithfull shuld co-  
 me at the Idolatries of the vnfaithfull / but flye frō  
 them: which sentence is so playn to the vnderston-  
 ding of the most symple / that it needith no exposi-  
 tion at all. The lawe and the prophetes / the olde Te-  
 stament and the newe / ar full of such sentences / ad  
 cōmaundementes / which do forbidd straūge wor-  
 shippinge of godd and Idolatrie. Call to your myn-  
 de the historie of the Machabees / which I do not  
 recite as though I wold gyue to that booke ony  
 lyke autoritie with the Canonically scriptures, but bi-  
 cause the historie is rehersed not only ther / but also  
 in Iosephus / and the examples of them ar profita-  
 ble for vs / therfor I do alledge them. That godly  
 Mother hadd rather haue the whole fruite of her  
 bodie to be miserablie destroyed / thē ons to taste of  
 swynes fleshe.

1. Cor. 10.

2. Mach. 7.

**Gen. 2.** Swynes fleshe/and Adams apple/of their very nature ar not so to be abhorred/for eiche of them is a goode creature of godd. But forsomutche as vnto them godd hath ioyned his worde to forbid the tastng of them / therfor euen as Adam could not eate the forbidden apple/so could not they eate swynes fleashe without committing of greate synne: which rather then they wolde do / the poore babes offer themselues to the deathe/and the godly mother doth most stronglye therto encorage the and most constauntly abide the same herself.

In the church of christe ther haue beene innumerable martirs/as Eusebius/and others do write/which haue most constantly abidden deathe/bicause they wold not depart from the Religion of christe / nor file theselues with Idolatrie: They wold not put one grayne of franksinsence vppon the altars of the Idols/nor throwe one floure / nor on bowe the knee before them/But suffered rather deathe. They had this alwais before ther eyes: feare  
**Matth. 10.** not hym that killithe the bodie/xc. And that he speakith of killing the bodie/is likewise to be vnderston  
**Luc. 12.** ded of taking awaye of goodes and riches: But he is to be feared / which after that he hath taken awaye both lyfe and goodes/can throwe the soule into euerlastinge fire/feare hym.

S. Paule to persuaade the Corinthians that they shuld abstayn from meates offered vnto Idols/vz  
**1. Cor. 8.** sith theise reasons: Bicause they wer the Temple of godd. They wer the membres of christe / and therfor



for they might not become the members of an Idol. Because they were partakers of the lords table of which they could not be partakers and of the table of Devils also. And the same thing that Paule said vnto the Corinthians / do I also saye vnto these our brethern of whom I do entreate.

Daniel his thre felows did gyue themselves/to Daniel. 3.  
 be thrown in to the burnynge fornace/rather then they wold worshipp the Kinges golden Image. But these things must now be applied vnto these our most unhappie Daies/in whiche / wher prosperie rulith / the godly which do dwel together with the vngodly / the professours of christes gospel / I meane / With the papistes / are compelled to be at their Masses / and most vile and filthy Idolatries and superstitions: vnto them doth this proposition reache / and of them therfor I do playnly be present affirme / and saye this / That it is not lawfull for the to be present at the popishe Masses / at popishe superstitions and idolatries. It is to well knowne / that many fondlye do flatter / and indeede deceyue themselves / imagining that it is lawfull for them to be present at this popishe pelf. Against whom with all ther clothes I vse this sayinge of Paule / flye ye Idolatrie. But here they resiste and saye / that this sayinge and suche other as before I haue alledged / are to be vnderstanded of the sacrifices done vnto Idoles / and false goddes / and not of such superstitions as are nowe growen and vsed in papistrie / As of masses / and such like / for in

It is not  
 lawfull to  
 be present  
 at the popishe  
 Masses / at popishe  
 superstitions  
 and idolatries

the sacrifices of the gentils what so ever is done/  
yt is done vnto Idolles/ But here in the masse that  
whiche ys done is done as a worshippe vnto god/  
for the name of godd is caled on: It hathe the begy  
nyng of Christes ordinaunce and institution  
although that some nowghtie men abuse it: wher  
fore / seinge theis do thus differ from the other/  
theis can not by these sentences / and like reason be  
forbidde to them / as Idolatrie was to the Corins  
thians: This they saye. But theis me shuld conside  
and wel vnderstande / that theris no owtwarde  
wo:cke wiche is to be esteemed as a worshippe and  
seruice of godd / but onely that which is apoynted  
and ordeyned by godds worde so to be / which ordi  
naunce in the worde if it wante / it is vtterlie no  
thinge ells but mans inuention what so ever it be:  
for worshippings of god and goddes seruice are  
they not / But only when they haue godds worde  
to beare and warraunte them. God can not be trus  
ly worshipped with out faithe, for if faithe, be not in  
the worshippe that is done vnto god / that wor  
shippe the lorde dothe abhorre / as the Prophet E  
saie dothe witnes. Incense is an abhominable thin  
ge vnto me / I maye not awaie with your newe  
moones. 2c. I hate your holie dayes / 2c. Thus do  
the god reiect the seruice apointed in his worde / be  
cause it was done without faithe. If the seruice and  
worshippe of God taughte in his worde maie be  
done with out faithe / and therfore displease god / So  
much moore these worshippings which haue not  
their ordinaunce in godds worde ar done withe out



faithe/ and therfor do Displease godd: for faithe  
 hathe no place at all where goddes worde is  
 not: now these inuentions of men be they ne-  
 uer so glorious to the eye/ they be not ordeyned in  
 godds worde/they can not therfor be doone in say  
 the/they can not please god/yea god dothe abhorre  
 them/and accompte them as an abomination/be  
 cause they be not so done/in faithe I meane. In faithe  
 the they be not done/because they are not taughte  
 in godds worde/for where ther is no worde of god  
 there is no faithe/and where no faithe is/ there is  
 no worshippinge of godd/but a filthie hypocrisie/ and  
 stinking abomination. Nowe let the papistes shew  
 we that ther masse is a worshippinge of god/taughte  
 in his worde/ which we saie plainlie that they can  
 not do/let them do it therfore if they can/and when  
 they haue done yt/then will we saye with the: But  
 untill they haue done it/their masse shall remaine  
 a filthie and stinkinge abomination before the  
 lorde/and suche a thinge as the lorde dothe deteste  
 and abhorre. If so be that we will do honour and  
 worshippinge vnto men/we are accustomed princis-  
 pallie to obserue with what thing they are moste  
 delighted / which thinge after that we haue per-  
 ceived/we do it/and then do we thinke to haue be-  
 stowed our labour wel when we haue done it:  
 be God is delighted onlie with that seruice which he  
 hath set forth in his worde/wherefore he that will  
 do godd acceptable seruice / muste do that which  
 his worde teachethe/ and in suche wise as it tes-

Isay. 1.

cherhe/ els as the lorde by the Propbet Esaie says  
eth/ he dothe detest and abhorre their sacrifices.  
And to proue that the masse with all suche popishe  
baggage is verye Idolatrie/ I neade not to bring  
mani reasons/ for this one thing dothe easelie  
teache it. There is no true god that wilbe wor-  
shipped with this popishe seruice: for the true liuin-  
ge god hathe in his worde plainlie apointed the ma-  
ner howe he wilbe worshipped/ in wich word this  
masse/ and their popishe pelf is not taughte/ but  
they ar cleane contrarie and repugnaunte vnto it:  
wherfore whē the wicked papistes do their popish  
seruice vnto a god ( they saye ) it is plaine that they  
do not worshippe that true lyuinge godd / whō the  
holy scripture teachith us to knowe and worship/  
But sum such other godd as they haue fayned in  
their fantesie to be their god/ such a one as is deligh-  
ted with these their seruices: But seinge that in ves-  
rye dede there is no suche true god at all/ as they do  
Imagine/ the god then who m they serue is but a  
newe god/ fantasied and invented in their owne  
myndes: wherfore by righte their god maye and  
must be called / an horribe Idoll / their masse is  
fewise with all popishe seruice done vnto him/ abho-  
minable Idolatrie/ And they which do such popi-  
she seruice vile Idolatrors. But wher as they  
saye that those thinges wich be done and spoken in  
the masse hadde their begynnynge of the ordinaun-  
ce of Christe, and that by the wikednes of men they  
are corrupted: This sainge helpethe not at all/ for  
in these



in these thinges/it is not the begynnynge that is to  
 be consydered only / or that can make them good  
 onlie / seinge they are swarued from the truithe/  
 But nowe their nature/ and vse is to be tried/ whe-  
 ther they do agree with the verie worde of god or  
 no. what thinge hade a more pure begynnynge numer. 21.  
 euen by goddes commaundement, then the bras-  
 sen serpent? It was erected god both willinge and  
 commadinge it. It was sett forthe with miracles/  
 for whosoever dyd beholde it he was deliuered  
 from the bytinge of deathlie serpentis / But this  
 not withstandinge when mē dyd worshippinge the 4 Reg. 18.  
 same serpent and offered incēse vnto it / the godlie  
 dyd so abhorre it / that Ezechias that moste holy kyn-  
 ge not regardinge at all the begynnynge of yt / dyd  
 breake it in peces / and vtterlie destroyed the wor-  
 shippinge of yt / Therefore it is not sufficiēt to cōsider  
 the begynnynge of a thinge / But howe the ordre  
 and vse of yt doth agree wyth the firste instituz-  
 tion and ordinaunce. This acte of Ezechias is  
 praised in the scripture. And woldeto god that we  
 hade now an Ezechias wiche wold so handle the  
 masse. ffurthermoore our men wolde haue this  
 thinge to be consydered in them / that though they  
 go to the masse / yet they haue no mynde to decline  
 and departe frome god / But that they worshippinge hym  
 ther: vnto this I answer / that the Israelites  
 when they dyd compell Aaron to make them a cal-  
 se to worshippinge / they hade not indede that mynde  
 that they wolde fall frō the true luyngge god / so

that they wolde no more confesse that he deliuered  
them out of Egypte/ but this only was their myns  
de/ they wolde not reteyne that worship of the ins  
uisible god which was deliuered them in worde/  
but they wolde worshippe the true God vnder  
some signe/and visible forme and skape/ whiche  
sholde represent vnto them the liuinge God their  
deliuerer: And that skape or forme they moste des  
syred to haue/ wiche they hade scene the Egyptians  
use to represente vnto them their god: They used  
the forme or skape of an ore/ the very same forme  
wolde the Israelytes now haue: And as the  
very heathen men mighte haue sayde that they  
worshipped the one only true liuinge god the Aus  
thor and maker of all thinges / whose maiestie  
was shewed/figured / and set forth vnto them by  
those diuers signes/and formes/ which they dyd  
worshippe: As that the signe of Minerva dyd set  
forth his wisdom: the signe of Mars his mighte  
and power: the signe of Jupiter his Justice and  
goodnes: So wolde the Israelites haue their god  
and deliuerer set forth vnto them in the skape of  
a Calfe/ not that they mynded to turne away from  
him/ or to denye him (as they thoughte) but becaus  
se they wolde worshippe him as it pleased their  
fantasie. But we muste not apoynte the manier  
and ordre of godds seruice after our mynde and  
iudgment/ or as they comonlye saye/ after the good  
de intent of men: for this doinge in the Israelites  
god did not like/ but for yt he punysshed them gre  
uouslie



vously: Neither dyd Moses allowe it / for he knewe  
 that god wolde not so be worshipped. This  
 cloke therfore must haue no place in this matier.  
 But we muste see whether god will haue suche  
 worshipe and seruice / whether goddes worde tea-  
 chethe yt / whether it be clothed with the worde of  
 truithe / which if it haue not / then dost thou not  
 worship the true god with that worshipe which  
 pleaseth him. Jeroboā thought much after this  
 sorte / for his mynde was not to drawe the people  
 awaye from the worshipe of the god Jehouah /  
 but he feared les if they sholde customablie go to  
 the temple at Hierusalem / the people wolde fall  
 from his kingdom and ioine themselves agayne  
 to the house and stocke of Dauid: wherfore he sek-  
 inge his owne profite / sayde / that it was not nedefull  
 that they sholde go up vnto the temple / and to the  
 Arke of the conenaunte when they wolde worship  
 the true god: for the same god which was repres-  
 sented vnto the by the Arke of wodde and the temple /  
 mighte euen aswell be represented vnto them by  
 these newe signes and golden calues: There is no  
 chaunge but eue of the forme and outward shape:  
 for as at Hierusalem by the Arke / so here by the  
 calues the liuinge god sholde be represented: And  
 what maketh yt matter what the signe be / so the  
 worshipe be all oone: Therfore the same wor-  
 shipp that ells they sholde do at Hierusalem / they  
 mighte more commodiously do yt in Bethel / and  
 Dan. So that he dothe nothyng ells / but esta-

3. Reg. 12.

blishe this owtwarde worke/in wick he wolde haue the worship the true god: But he hade no warraunte in godds worde for it / and that beinge absent/ther is nothinge in his acte remayninge but mans worcke/supersticion/ and Idolatrie:so is it iudged. And therfor none of his subiectes shuld haue herckned to hym. So now/when Tirants/Kinges/Queenes/ Bisschopps / and such other as ar the souldiours of Antichriste/the Pope I meane/do compel and constrayn men vnto such vile and vngodly supersticions as the popishe brood haue and do sett upp, althoughe they do pretend a goode well willing mynde vnto their poeple and countrith (as thei saye) and that all shal be for their wealthe: And thoughe they do also saye/that theise thinges ar of an auncient begynninge and cōtynuaunce: Yet indeede they ar but popishe Idolatrous/and to Idolatrie do they trayn men. Therfor their subiectes must not herken vnto them neither obey them herin/But do rather as S. Paule teachith. Haue no felowshipp with their vnfruitfull works/but rather reprove the. He callith theim their workes, for gods workes they cā not be called/ bicause they do differ/ and swarue frō his worde:with the (saith he) haue no felowshipp What then is to be doon in that case: We must (Paule saith)reprove theim. And that so oft as nede shall require / to reprove theim with greate libertie and boldenes: So farr must we be from dissemblinge with them/ that we must (he saith) reprove

Ephes. 5.



reproue them. If thou be a preacher/preache agas  
inst them: If thou be noone / yet speake against  
them / reproue them / and condemni them. But our  
men do saye / That it wer very perillus to do thus:  
for then (saye they) shall we be burned / or hanged /  
we shall loose our goodes / londes / and promos  
cions / I heare you well. And do yowe on the other  
part consider this as well / that ther is not one of  
us all which hath receiued christendome vnder  
such a conuenaunt and condicion / that with it he  
shuld haue and holde in safetie his lyfe / his rit  
ches / and dignities without persecution: But ras  
ther it is saide vnto us / and in this case as a lawe  
layed vppon us all / that Except we do renounce Math. 16.  
and vtterly forsake all our thinges and take upp  
our crosses and folow christe / we can not be his di  
sciples / and except we do lose our lyues we shall  
not saue them.

This verily / this must we determyn with our sel  
ues / this must we appoint our selues vnto / to do  
and abide this must we caste our acompt / To this  
euery christian must be so readie and bent / that he  
shuld not doubt / no not deliberate or take aduise of  
this matier.

That example of Cyprian is to be sett before our  
eyes: When he was brought vnto the place wher Cyprian.  
he shuld suffer deathe / The magistrate being very  
desirus indede to deliuer hym from deathe / sayde  
vnto hym. Now I do gyue the space to deliberate  
and aduise thi self well / whether thou wilt thus

a greuous  
punishe-  
ment.

Wretchedly dye/or obey/and be let go free. To wh<sup>ch</sup>  
this godly mā answered. In so holy a thinge/ther  
is no deliberacion or aduise to be taken. This readi-  
nes must euery christian haue in this case to beare  
the crosse and to followe Christe as Christes disciple.  
Trulye they whiche be not this wise mynded/ but  
to saue their lyues and goodes do defile them sel-  
ues with masses/and wicked supersticions/are  
greuouslye punished for it euen presentlie: firste  
their owne conscience dothe miserably torment  
thē. Secondlie the light of goddes truihe which  
was opened vnto their mynde is by lytell and ly-  
tell put out. Then the loue of the truihe and the  
hate of falshode waxeth colde in them. fourthly  
their mynde becommith nomore displeased or vn-  
quieted for the euill that they do/ but they begynne  
to please them selues in this their euill and dissem-  
blinge/yea and do go aboute to persuaade others into  
the same. Laste of all they begyn to hate thē which  
do not harken to their aduise and counsell/ which  
is to do as they do/yea and they stirre vp againste  
thē sharpe persecutiō/for so moche as in thē lyethe.  
This hath bene the moste unhappie ende of many.  
But this is not the end of all their miserie/as ye  
may well perceyue/ if ye do consider what is appo-  
inted to be their perpetuall porcion/which shalbe  
payed them full truly in the laste daye. Let them  
therfore beware of this bottomles pytt which fea-  
reth to breake their neckes. But some there are which  
in this their dissemblinge are wonte to defende  
themselues



the selues after this sorte: we do not theis thinges  
 (saye they) with our hartes/we do only thus behas  
 ue our selues in bodie/ and in outward behaniour.  
 To whom I do answer: god he is the lorde of harte  
 te and bodie/ as he requireth the worshippinge of  
 the harte/euen as iustlie and seuerlie dothe he com  
 maunde the owtwarde worshippinge of the bodye:  
 for these owtwarde doinges are a kinde of confes  
 sion/and therfore as men owght to be sounde and  
 vprighte in the beleif of harte/ so owght they to be  
 in owtwarde cōfessinge and expressinge of their go  
 dlines and religiō. The doinges of men be as it we  
 re a tongue: The tongue dothe confes the thinge  
 that lyeth in the harte by wordes: so doinges do gi  
 ue a confession therof in dede: As he therfore which  
 denyeth with tongue is a denier of Christe/  
 so he that in owtwarde worckes and doinges des  
 nyeth Christ/ is iustlie called a Deniar. Of whom  
 Christe doth saye. he that denyeth me before men/  
 I will denye before my father which is in hea  
 uen: wherfore as the tōgue owghte not in the confes  
 sion of godlines and religion to differ from the  
 mynde/ so muste not the owtwarde doinges of the  
 body disagree from the same. And vnto these men  
 this also I saye/ with paule/ that the beleife of the  
 harte doth iustifie/ but the mouthe and owtwarde  
 doinges do make the confession vnto saluation/  
 And therfore Christe dothe saie/ he that is as  
 shamed of me before men/ of him will I also be as  
 shamed before my father which is in heauen. More

mat. 10.

Rom. 10.

mar. 8.

uer I wold it wer well known vnto these men/  
that it is no true faythe which doth not breake for  
the in workinge that worke which dothe agree  
with faythe. As it writen of Christe/ who verylie  
soughte the glorie of his father/ The zeale of thy  
house hath eate me/ This zeale dyd not lye in Chri  
stes brest only/ But it brake forth into wordes/ as  
it apeareth by his sermons/ and into deedes also/  
as yt apeareth ther/ wher he withe a whippe dyd  
dryue the byars and sellers owt of the temple:  
This is a zeale/ which only deseruyth the name of  
a christian zeale. And euen the same I saye of fay  
the. What zeale the/ what faythe/ what studie or ca  
re for faythe is it/ that these men do bragge of/ that  
they haue butt up so close in their brestes that it  
breaketh not forth into wordes and dedes? As  
This true christian zeale/ and their dissemblinge  
can not be together in oone man/ euen so true and  
lyuely fayth can not lurcke in such a dissemblinge  
breste. Furthermore/ there are two kindes of  
worshippe due vnto god/ an inwarde/ and an  
owtwarde worshippe/ The inwarde worshippe  
is of the mynde/ that is when we beleue gods  
des truithe/ and do thinke of god true and wor  
thy things/ The owtwarde worshippe is of  
the bodye/ which is declared by those owtwar  
de signes that do belonge to the true worshippe of  
god/ In lyke maner there are two kindes of Ido  
latries/ one is inwarde/ which is the Idolatrie of  
the mynde/ that is when a man dothe not thinke  
well/



well/nor beleue trulye on the true lyuing godd/But  
 dothe sayne vnto him selfe throughe false doctrine/  
 either a straūge god in his owne mynde/or straūge  
 worshippinge of god: An other is outwarde wich  
 is Idolatrie of the bodie/and that is whē we do be  
 stowe the worshippe wich is only due vnto god vp  
 pon creatures / And whē we do owtwardlye wor  
 shippe god other wise then he wil be worshipped.  
 Truly These dissemblers do not giue to god this  
 worshipp of mynde and bodie which is due vnto  
 to him/ But the Idolatrie of mynd and bodie they  
 do commytt / Bothe because they owtwardlie do  
 ioyne with papistes in their Idolatrie/and because  
 in their mynde they do persuaade them selues that  
 it is lawfull for them so to do . We thinke/ (saye  
 they) as you thinke/and in our hartes we do retye  
 ne the truithe/and so our mynde is pure. But your  
 bodyes ye do giue ouer to the deuill and to Idolls.  
 Thy bodye/sayeth Paule/is a membre of Christe/ 1. Cor. 6.  
 why doest thou make yt the membre of an harlot?  
 Here they will saye againste me/ that Paule spake  
 this of whordome/ I graunte that: But the pro  
 phettes do teache vs that the moste vile and horri  
 ble whordome is Idolatrie. Hieremie/ Ezechiel/  
 and the other prophettes do speake so against the Ju  
 ues and their Church/that they name it to be euen  
 like an harlot which hath opened her legges vnto  
 everye tree that hade any bowghes to Idolls and  
 vngodlye Idolatries. Wherefore if thou maye not  
 make thy bodye the membre of an harlot, thou mu

ste not make yt the membre of an Idoll. This collas-  
tion betuene whordome and Idolatrie is playne  
and true/taughte by the prophettes and Paule.

3. Reg. 19.

Morouer howe vayne this ther excuse is/ that say-  
inge dothe sufficyentlie declare/in which the lorde  
pronounceth. I haue leste me seuen thousand in  
Israell/of which neuer man bowed his knees vn-  
to baal/nor kysed hym with his mouthe. He say-  
eth not / which thinke well in their mynde/ which  
do beleue well / but he sheweth the signe of out-  
warde worshippinge/that is to bowe the knee/and  
kysse. which doth teacheth that ther is required vnto  
the true worshipp of godd/not a pure mynde only/  
but the outward sygne/tofē/and doinge of wor-  
shippe/and seruice. The lorde our god is not cōtent  
with halfes/he will not part stakes with the dyuel.  
All knees (saith the lorde) shall bowe vnto me. God  
will not parte so/that he shall haue the mynde/and  
the dyuell the bodye. All is myne/ saythe the lorde/  
and I will haue all or none/ I will haue bothe the  
obedience of the harte and the bowinge of the  
knee: Which worship by these thy dissemblinges  
thou takest from god/and so thou dost robbe hym of  
his honor / and bestowe it vpon Idolles/ euen po-  
pische masses. But thou saiste/ I despise the Mas-  
se/and all Idolatrous poperie in my harte: why  
then doest thou prostitute thy body vnto yt? My  
myndeys pure thou saiest: yee/ But god will haue  
mynde and bodye pure. If this thy reason and ex-  
cuse were of any force/ then mighte the Corinthiās  
haue

Isay . 45.



haue sayde to Paule/why doest thou so reprove vs?  
 we also by the grace of god do knowe that there is  
 no Idoll. A true opinion we kepe in our mynde of  
 godd his truithe/let god be cōtent with that/and in  
 the meane tyme our bodies shall serue for our cōmo  
 dyties. But paule telleth them plainlye that they do  
 communicate with devills. The meates offered to  
 Idolls of their owne nature were pure/yet when  
 the corinthians do eate them with the Idolatrors  
 in ther Idolatrie/then they become (saith paule)  
 partakers of the table of deuilles: when ye then be  
 present at a Masse/which is an Impure thinge/  
 and do ther as the papistes do/much more iustly  
 is it sayed of you/that then ye ar partakers of thos  
 deuilliske dragges which ar in the Masse. Again  
 our men do obiecte and saye: It is not we that  
 haue corrupted theis thinges/we wolde be gladde  
 to haue them pure and incorrupte: ther impuris  
 tie must not be adscribed vnto us. I answer: An  
 other mans synne shall not indeede be imputed vnto  
 the/for eche man shall beare his owne synne: But  
 yet this thinge I do reprove in the/that thou dost  
 communicate with wickednes: This is thy synne/  
 here thou art defyled. and for this shalt thou be iudg  
 ed. Paule sayde vnto the corinthians: Ar not they  
 which do eate of the sacrifice/ partakers of the  
 temple? what saye I then? that the Image is any  
 thinge? or that it which is offered to Images is  
 any thinge? Naie. But this I saie/that the thinges  
 which the gentills do offer/ they offer to deuils

1. Cor. 10.

1. Cor. 10.

and not to god. I wolde not that ye sholde haue fellowship with the devills: ye can not drinke of the cuppe of the lorde and of the cuppe of Denels: ye can not be partakers of the table of the lorde and of the table of deuels. Though corruption of meates offered vnto Idols is not to be imputed to all them that be partakers of them/(which were not indeede corrupt of the selues (as I saide) but when they were offered vnto Idols that made them corrupte) yet the veraye communicating and eating of them with Idolatrors is a fault iustly layed to their charge/from which they shuld haue kepte themselves aswell for the honor that they do owe vnto godd/as for the conscience which they ought to haue to edysie other men. If it were not so/whi did paule thus rebuke the Corinthians? Yea whi wolde not our holy martirs of the primitiue churche communicat and be partakers in the Sacrifices of the heathen? The martirs might haue saide/we knowe that an Idoll is nothing/and to offer vp sence to them is but an outward thing/we do it but in bodie/our spret and harte is pure/and that we do/against our will we do it &c. They verily did know no suche excuse/but they considered that godd required this/that they shuld outwardly confesse hym/and reprove/and fle from Idolatrie: And therfor aswell for their duties sake toward godd/as bicause they wold not offend the brethern by their example/they did gyue their lyfe in the quarel without making any such blinde excuses.

These



26  
These men do saye further that the Masse is not to  
be lickened iustly vnto the Idolatrie of the hea-  
then/for that was directly forbidden of godd/so is  
not the Masse/ saye they: for though he it hathe  
sumwhat swarued aside/yea is it the Institucion of  
christe. But to the contrarie I do saye/that the  
Masse is so farr swarued from the ordinaunce of  
christe/that it hathe nothing agreing withe chris-  
tis Institucion/yea and that it is most directly re-  
pugnāt vnto it/ A very Idoll/wherin massmūgers  
do committe very vile Idolatrie. And this will I  
proue by diuers reasons. ffurst of all. The Sup-  
per of the Lorde/ as it was delyuered of christe  
shold be a publique and a common worcke and ac-  
tion:for Christe our Sauour made it with his A-  
postles. But now in the Masse/ther commiz  
the forthe one sacrificing preste/ disguised with  
straunge arayc/and he doth all thinges alone/ the  
rest stonde still loking/heeringe/and holding their  
peace. If paule did worthely and Justly saye/  
when the Corinthians did nottarie and loke one  
for an other/that they did not then eate the Lorde  
des supper/ then ther is not the Lordes supper  
eaten/ wher one tarieth not for an other so that  
they maye eate all together: And how shall we  
And then saye/that the Masse is the Lordes supper/  
wher one only sacryficing prest doth eate and  
drinke vpp all alone? surly it can not be so cal-  
led: for to be, and not to be the Lordes supper/ ar  
contrarie

These

contrarie/Paule saith/it is not the Lords supper/  
wherfor call your Masse by what name ye will/the  
Lords supper it is not/for paule is to be beleaued be  
fore all massinge marchauntes.

They saye morouer that in their Masse/they do of-  
fer vpp the sonne of godd vnto the eternall father  
for the synnes of the quicke and the deade: And this  
they do call the principall point of their masse. But  
in the Laste Supper of the Lorde that Sacrifice  
and oblaciō was not made/ but vppō the crosse/ as  
the scripture witnessith. And as for this their offeri-  
ge/ ffurst/ paul doth denie it in most playn words  
Heb. 9. 10. in the epistle to the hebrues/ wher he sayeth that all  
oblacions for synne wer consummate and finished/  
and all thinges made perfect by that one only obs-  
lacion/ which christe Jesus our Sauour in his  
own parson made of hymself vppon the crosse.  
The worde of godd teachithe/that christe was but  
ons only to be sacrificed and offered/ And that Sas-  
crifice no more to be made: for if it wer often to be  
made/ then the furst was not perfect/ But the  
furst was perfect/ Therfor ther must be no repeas-  
ting of it. The papistes do saye/ that they dayly  
offer christe for to take awaye synne/ and that this  
Sacrifice must be dayly repeted of them/

The scripture denieth this playnly : And thus  
ye do se that heere is a playne contradiction.

Again The supper of the Lorde was not insti-  
tute



tuted to the end that such a sacrifice for synne (as they sayne) shuld be made of it / but that in the vse of it the communicantes shuld be put in mynde / and made partakers of that only propiciatorie sacrifice which christe offered ons only for all euer vppon the crosse. And therfor ther Masse / in which they wold worcke such marueyles / and the Lordes supper ar vtterly vnylke. But here they will reply and saye.

The fathers do speake thus of this Sacrifice / We graunte indeede / that the fathers do often tymes speake so as though that the lorde wer offered in this administraction of the Sacrament / or sacrificed: But they vsed this worde / Sacrifice, improperly / for by that kinde of speaking they did onderstonde / the offringes of praise / and sacrifices of thanckes made and gyuen for christes sacrifice done vppon the crosse / This they called to sacrifice. Our sacrificing prests ar not content with this / for they will haue their own worcke to be an vnwonted worcke / belonging to them alone / which neither the scriptures / nor the fathers do teache: ffor to offer this Sacrifice of which the fathers do speake / partayneth not to the preist alone / but to the whole poeple that stödieth by / and doth cōmunicate / And so it is a

¶

common oblacion and sacrifice of all / not of the  
preiste more then of the poeple / but this only that  
the preist both in wordes and action / doth go be  
fore the poeple.

de Ciuita- Augustine doth saye / that the churche is offered in  
te dei . lib. that offeringe which it doth offer. ffor all which do  
10. cap. 6. communicate / they do offer them selues vnto godd /  
and do testifie that their will is / to abide in christe.

The papistes do holde also that the breade is tur-  
ned into the substaunce of christes bodie / and that  
ther remaynith nothing but the qualitie and accidē  
ce of breade as whitenes / &c. for the substaūce / saye  
they / is christes bodie. But the scripture saith that  
christe in his laste supper did gyue breade vnto his  
disciples / and paule callith it breade also / yeat in the

1. Cor. 11. Masse the papistes saye that it is otherwise.  
The vse of the breade and wyne by christis institucio  
is only / that the congregacion shuld eate and drin  
cke therof in the remembrance of christe / But the pa  
pistes in their Masse do most shamefully abuse  
them both. ffor wheare as the worde of godd

Deutron 6 saythe: Thow shalt worshipping the Lorde thy godd  
math. 4. and hym only shalt thou serue / They in ther masse  
do lyfte upp the breade and wyne / and euen in the  
rowme of godd they sett them furthe to be adored  
and worshipped of the poeple: now how farr this  
differith from the vse of christes supper eich man  
may se. Yea what can be more vile and filthie Idola  
trie / then to adore and worshipping a pease of brede ad  
cupp of wyne / as godd: Be not offended that I do  
vse



vse theise bare names. I do confes/that whosoever  
 acording to the Lordes Instituciō doth cōmunica  
 te with the cōgregaciō and dothe cate the breade and  
 drinke of the cupp of the Lorde/beholding the deathe  
 of Christe with Lyuely faith/the same man is in spre  
 te and after his manier/made partaker of the body and  
 bludd of the lorde. Contrari wise if thou do not vse  
 the breade and wyne acordinge to the ordinaunce  
 of Christe/but gase vppon them/then ar they nothin  
 ge els to the/but breade and wyne: But if in a popishe  
 Masse/or in the popishe hāging/heauing/carying/  
 or handeling of them/thow do worshipp them/  
 the ar they vnto the a false Idoll/and thou indeede a  
 filthie Idolatrōr. If therfor thou wilt be partaker  
 of the body and bludd of christe in the holy supper/  
 then eate the breade and drinke the cupp as the lorde  
 hath instituted. Godd wold haue the poeple  
 in the vse of the holy Supper to ascend vppwarde  
 into heauen in mynde and affectiō/that they might  
 ther cleaue fast vnto christe. And therfor the true  
 ministers of the churche do labour to the vttermost  
 of their poure/thus to lifte vpp the poeples mynde  
 into heauen/that they shuld not seeke christe in the  
 worlde/hat they shuld not thinck ony flesshly or ear  
 thely thinge of hym: Theise men clean contrarie in  
 the order of their Sacrament and Masse do miseras  
 bly detayn the poeple in the earthe/bynding and hol  
 ding them to the visible signes.

The apostle commaundith that thinges shuld not 1. Cor. 14  
 not be doone in the congregacion in a straunge tong

O ij que

gue / except ther wer an Interpretour / that the  
thing being vnderstonded of all / the hearers might  
saye / Amen / and that the edifyinge of them shuld  
be sought. Now these men in their masse do all  
in the Laten tongue / which is to the common peo-  
ple vnkown / and they do defend this theyr doing  
euen against the worde of godd. But it is most cer-  
tayne that Christe our sauour in his adminis-  
tration / and after him all his apostles and disci-  
ples which wer hebrues / vsed theyr vulgare he-  
brue tongue / the Grecians also their greke tonge.  
And euen vnto this daye the Sclauonians in their  
churches vse their vulgare and commen speache.

Those wordes of our greate and singuler cons-  
olation / in which the partakinge of Christes bodye  
and bloude is promised / the papistes in their Masse  
speake secretlie / they whisper them so that euen they  
which knowe the Latine tonge cā neither heare thē  
nor vnderstande them. And so do they rumble them  
vp to their owne selues as though the people were  
vnworthie to heare thē: But Christ in his super spas-  
se thē openlie. And so the greke church and the Church  
of India / do yet speake thē with ā audible voice  
And the aunciēt maner was / as Ambrose and Aus-  
gustine amōg other of the fathers do testifie that the  
people dyd answer vnto those words. Amē. But as  
I suppose the papistes do thus murmur and speake  
these words in secrete / bicause they wolde not ha-  
ue their Lies knownen / for they do saye / Take ye and  
eate



eate/and this so oftē as ye do/do yt in the remēbrañ  
 ce of me. But who taketh/ or to whō do they giue?  
 The wordes be spokē to the people: And yet they thē  
 selues do eate and drinke vp all alone/ and do dis  
 tribute vnto no mā ells. Is not this to make a lie?  
 To lie alwaies is takē to be an euill thīge/ but befoz  
 re god to lie/ is a moste shamles and wiked thinge:  
 who dothe eate (o ye lyyng papistes ) or who doth  
 drinke wyth you? If ye do distribute at any tyme to  
 ony other ye do yt not when yeyour selues receyue/  
 but ye chose for them an other time / yea and ano  
 ther kinde also/ for to thē ye do minister but the bre  
 ade onlye. Thus ye se that all theise thinges which  
 these massers do in their masse / ar contrarye to the  
 institution of Christe. Ther masse then and Christes  
 supper ar not lyke

The papistes saye that by their Action (I meane  
 ther handeling of ther breade and wyne) they do ap  
 plie vnto others the profitt of Christs bloudie sacrī  
 fice and passiō. Of a Sacramēt they saye that they  
 make sacrifices to profit the quicke and the Deade,  
 and this do they ī ther masse: But the scripture teas  
 cheth/ that there is but one only propiciatorie sacrī  
 fice/able and auaylable to take awaie synnes/ whi  
 che Christe Iesus offered in his owne fleshe vpon  
 the Crosse. And that euerie man muste applie vnto  
 him selfe by liuelie saythe the benefite of that same  
 sacrifice of chrīste/ as the scripture teacheth likewis  
 se/that eche man is iustified by his owne faith, and

that eche man in his owne righteousnes or vnrighteousnes/dorh liue/or die. It teachithe also that christe did institute the sacrament only to this end that the congregacion shuld eate and drincke it in the remēberaunce of that same his Sacrifice. And that eicheone in the drincking therof shuld apply vn to himself by faithe / the fruite of that Sacrifice. Now compare the doctrine of the scriptures and of the papistes in this pointe together / and thou shalt se that their Masse is contrarie to christes Institution. But as they haue / so still will they saye:

That aswell the liuing as the deade be helped by this their acte applied at their pleasure. If they wolde saie that thei profyt others by praier / that were tollerable. But they go further and saie / that ther verye massinge worcke it selfe / hath so moche vertue / power and strength in it / that it shall profit not only all kyndes of mē / but all such creatures and beastes for whom they do say ther masse / bicause in it they do applye the benefite of christes passion: but ye must vnderstōd whē they be payed for ther labor. This is an horrible error in no wise to be suffered / for as I sayed / ther is but one only sacrifice propiciatorie to take awaye synne / which one sacrifice eiche one of us must applye vnto our selues by liuelie faith / And this applyinge faithe is the only gifte of god: But on this grounde buylde they their purgatorie and mutch other such pelf / by which they do pycke mens purses. They saye ther Masses also  
in the



17  
in the honor of this/or of that sainte. And of what  
saintes? suche verylie whose histories are not certas  
ynlie knowne/and are of none authoritie/yea many  
of the are no better then poetes fables / of who not  
vnworthelie we doubt whether they be saintes or  
no: But be it that they were true saintes / yet this  
their doinge is moste cōtrarie to christes ordinance/  
for Christe did institute his supper to this ende that  
it sholde be used in the remembrance of his deathe  
and not of other mens / weare they neuer so hos  
lye.

In their masse they haue also diuers and suns  
drie rites ad customs/clothes/signes/gestures/tor  
nes/remouinges/ad blissinges/of and with the bre  
ade ad wine/but christe vsed none of all theis in his  
supper: And what they do meane by these thinges  
the poeple doth not knowe/ neither can the priestes  
them selues for the most part tell what is ment by  
them: for if ye aske the meaninge of them / either cā  
they saye nothinge at all/or if they do saie owghte/  
they do not saye all one thinge / but thinges that be  
moste cōtrarie/wherby a mā maie iudge that there  
is no truithe at all in their wordes. But here they do  
saie. Thinkest thou that the foolishse vnlearned peo  
ple in the olde Lawe dyd vnderstand all the les  
gall ceremonies? no it was not requisite/nomore is  
yt now: To this I answer/Althoughe that all the  
poeple dyd not knowe what was mente by them in  
the olde lawe/It sufficed yet that they hade the wor  
de of god for them/Nowe do yce shewe vnto vs the

werde of god for theise your signes and it shall suffice vs.

Agayne the godly and lerned preistes could shew what was ment by the rites and ceremonies of the lawe/ and that by the word of godd: but they can do neyther of theis: for ye haue enuented theyr own reyes in your own braynes: signes ye do call them/ but ye do not know what thinges they do signifie. And therfor as in rites your Masse doth differ from chrisies supper/ so whē ye saye your pleasure in your rites/ ye are not to be beleaued: for faith hath no place where goddes worde doth not shew it self. I saide that massemungers in their masse do commit Idolatrie. Their bready god hanged vp in a pix/ and their Images/ vnto which they turne them selues and do make their moste vncleane seruice and sacrifice do proue this true: Neither do they accompte it sufficient to behold theis their Idols when they saye their Masses/ but also they do offer vnto them/ they cense them/ they bowe the knee vnto them: let them nowe denye whilest they will that they do not worship the breade/ nor the Images/ yet this worship they do them/ This kinde of worship (I saye) which is given customabilie vnto god alone/ as the lawe of god teacheth. But seing they giue this vnto these Idols/ are they not Idolatrors? yes truly. And howe the dare any Christian be present there/ to vncouer the heade to bowe the knee to offer and do such like thinges with them?

They



They saye that ther Masse is Christes Institution/ And our men ( of whom I now haue spoken ) do saye that the Masse hath sum affinitie with christes institution of the holy supper.

But I saye that the olde heathens myghte wyth more coloure of truithe/ excuse and defende their sacrifices by that maner/ then these men maye do their masse. ffor verylye the sacrifices of the heathen have lesse departed from the maner which the fathers vsed in sacrificinge before the lawe hath giuē / which also the lorde approued in the lawe/ then these massers do frome the supper which Christe/ and the Apostle paule hath prescribed. In both their sacrifices was the inuocation of god/ vnto a Temple/ an Altar/ slayne sacrifices/ sacrificinge by priests/ sleynge of beastes/ shedding of bloud/ praye/ salte/ wine/ oyle / mele/ an holy feaste/ holy garments / washinge / censinge / fyer/ singinge/ prophecies / and suche other thinges/ all which to repeate it were to longe: let our Massers ( if they can ) shewe so many thinges in their masse agreeing with the thinges which Christe did in the holye supper: Which thinge if they can not do / then let them cease to boaste that their Masse is the institution of Christ and the Apostles / from which it differeth so farre that if the Apostles and fathers of the primatyue church were nowe here to beholde this

Masse

masse/they shoulde not knowe it to be the lords supper/ but wolde surlye marueyle at suche a monstrous  
as mahometrie.

Comytte also that in and with their Masse they haue many Anniuersaries yearemyndes/ diriges done for the deade: But The Lord did not institute ony of them. If they saye that Cyprian and others of the fathers do speake of suche Annyuersaries: I answer that those of which the fathers do make mencyon/ were nothinge els But thankfull remembraunces of the Martirs departed/ in which they did gyue thanks to godd for the. They also in their Masses do call vpon the saintes and holy men departed / which is a thing most contrarie to true godlynnes/ and viterly vnkown and vnpractised in the administration of the Lordes supper.

And to be shorte all their thinges which they do in their Masses/ they do choppe and chaunge/ they bye and sell and sett them furthe to most vile and filthie gayne. Wherfor/ my most Louing Brethern take ye diligent heede/ les whylest ye pretend to worshipp godd in your going to Masses/ and to entreate hym to be mercifull vnto you/ ye do not most mightly kindle his wrathe against you by hearinge of theise Masses: which as ye playnly do se/ ar nothing els but a shamfull deuise sett upp to deface the death of christe/ a pestilent practise fownde out to ouerthrowe the true vse of the Lordes supper/ and an Idolatrie invented to infect the poeple and to make them Idolatrours.

Whears



whereby eich man may easily indge / how great a synne it is / to be partaker of a Masse.

But notwithstandinge all this which is spoken / yea theise men whiche thinke that they maye dissemble at the Masse / cease not to saye / That though the Masse be not the Lords supper / but an Idolatrie / yet is not the presēce at it so earnestly to be forbidden / seing that such thinges haue beene granted vnto the Infirmities of mē: If a man do aske them where: They do bringe forth the Example of Naaman the Syrian / and by it they will needes haue it made Lawfull vnto them to communicate with wicked supersticiōs. for he prayed Heliseus / saye they / that he might be suffred to kneele in the temple of Rymmon that Idol / whē the kinge did worshipp / and leane vpon his arme. whom the prophet answered / goo in peace. And that / saye they / which was permitted vnto Naaman / whi do ye forbyd vnto us? ffurst theise men shuld weye with them selues / whether that we only haue redde this Example of Naaman / or not. So we thinke that the holy Apostles and Martirs of the olde churche which wer occupied nighte and daye in the holy scriptures / did not consider this acte and Example: Truly they wer not ignorant of the historie / yet did they neuer knowe this vnderstandinge of it: for if they did / whi then wolde they not follow this example / especially when they might therby haue saued their lynes?

But these holy and godly learned men did see that

Naman.

4. Reg. 5

that thinge in this historie / which our men do not  
consider / namely this / that Naama now newly con-  
uerterd to the faith was a smoking flaxe which was  
not to be putt out / a weake and shaken reade which  
was not to be brosed in peices / and that as yet he  
was very weake / for he was not yet prepared and  
readye to denye and forsake hymself and all that  
was his for goddes sake. He thought that it might  
come to pas that he shuld together with the know-  
ledge of the Lyuing godd / easili holde and keape still  
his old place / office / and dignitie / if he could hap-  
pen to haue that / which he desired of the prophet:  
And when he did well perceyue that this was his  
infirmite and synne / it troubled him so that therfor he  
desired the prayers and helpe of Heliseus: he desir-  
ed hym / that if he shuld happen to fall into this eu-  
ill / yea that he might be fauored / that he might  
finde mercie / and that Heliseus wold praye that the  
Lorde wolde forgyue hym. Who doth at any tyme  
aske forgyuenes for that which he accōpt the Law  
full: forgyuenes is asked for synnes only / Naaman  
therfor acknowledged this his acte to be a synne  
And if I so fall (quod he) then praye the Lorde to  
forgyue me. This place therfor doth make most a-  
gainst our men / and euen the same wayes which  
they go about to excuse their facte / by the same it is  
most playnly proued to be synne. Let them acknow-  
ledge therfor in their doinge that thinge / which Na-  
aman the Sirian did. And let them begg the mer-  
cie of godd / and the prayers of godly men / that the  
same



same thing which they haue euell doone / and do /  
maye be pardoned them. Neither did Eliseus / as  
our men do thincke / graunte Naaman licence or li-  
bertie to do so as he hadd sayde / but only he saide  
vnto hym / goo in peace: which manier of speaking  
was a kind of takinge leaue vsed in that age. And  
as for any other thinge ther can none be gathered  
out of thos wordes / onles it be this that he promis-  
sed to do that which Naaman required: goo thy wa-  
yes (saith he) I will do as thou desirest / I shall  
praye for the. The prophet doth not reiect hym / if he  
shuld fall into this euell. As we do not vtterly reiect  
nor butt theise mē frō grace which thus do fall: Yes  
at must we sharply reprove their doinges that they  
may acknowledge their fault and synne / and vn-  
sayedly lament and repēt the same. And we ought als  
so hartily to praye that they may be raysted vpp agayn.  
They do obiect also certayn wordes out of the Es-  
pistle of Jeremie / which is entituled Baruch. The wor-  
des ar theise. Now shall ye see in Babilon godds of  
golde / of syluer / of wodde / and of stone / borne vppō  
mens shulders to caste out a fearefulnes before the  
heathē / But loke that ye do not as the other: be not  
afrayed let not the feare of thē ouercome yowe. Ther  
for when ye do see the multitude of poeple worship-  
ping them behinde and before / saye yee in your hartes /  
O Lord / it is thou that oughtest only to be  
worshipped / Of theise wordes our men do gas-  
ther / that it is sufficient for them when they ar  
present at Idolatries /

Bar. 6.

Masses

Masses/and popishe superstitions/ to saye in their  
harte/O Lord it is thou that oughtest only to be  
worshipped. In answer to these men: first I  
saye/ that this booke entituled Baruch is none of  
the Canonickall scriptures: And therfor no man is  
bownd to the doctrine of it. But admitt the booke  
wer of sufficient auctoritie/ Then these men must  
vnderstande/ that the prophet doth not gyue the  
Iues leaue to come vnto the temples of Idols/  
that ther they might be present at vngodly Idola-  
trie/bowe their knee/and so make vpp the matier/  
with sayinge in their hart to the true and lyuyng  
godd/O Lord/ it is thou that oughtest only to be  
worshipped. But he gyueth the Iues instruction  
against Images which wer caried about / ad Ido-  
latries which wer vsed in those places wher they  
were exiles: ffor the Maneir of the Babilonians  
was/not only to haue Images in their temples/ but  
also to haue them sett abroode and caried openly  
vppon mens shulders. As it is not vnlike that the  
Image of Nabugodonosor, which beinge dedica-  
ted in the feilde of dura was caried aboute the who-  
le Regiō with Musickall Instrumētes ad songes/at  
the sownde of which whersocuer the Image was  
seene/commaundemēt was gyue vnto all mē that  
they shuld worshipp it: which Daniels felows wol-  
de not do. Of these thinges I saye/ that epistle en-  
treatithe/ playnlye to warne the godly/ that they  
shuld not adore/nor worshipp thos Idols though  
be that the heathenische poeple did so bothe before  
them



them/ and behind them/ but when they did see this  
 Idolatrie/ detesting it/ they shuld then saye/ O lord/  
 it is thou to whome worshipping doth only belöge: he  
 saied not/ bowe the knee with thē/ and saye in your  
 hartes/ o lord/ it is thou &c. but when ye do see these  
 Idols and Idolatrie/ say so. These seyns and sud-  
 dayn meetings in the cytie streetes and fieldes/ could  
 not be auoyded/ and therfor the godly were to be en-  
 structed and admonished/ how they shuld behaue  
 them selues in that case.

But our men/as they are veraye bolde to abuse  
 the scripture for their purpose/ go on further and as-  
 se/ how it happened that Daniel was not throwen  
 into the fierie fornace with his felowes: seing lyfe  
 punishment was appointed vnto all men which  
 did not worshippinge. They will of necessitie haue it  
 graunted them therfor/ that Daniel did dissemble/  
 (as they now do) and that therfor nothing was do-  
 ne vnto hym: And that thinge which Daniel dyd/  
 they thincke that they maye do. I aunswer our men  
 thus/ that they do not reason well to saye/ He was  
 not punished/ therfor he was ther and worshipped/  
 they do put more in the consequēt/ then is in the an-  
 tecedēt/ and so to reason is to make a subtile cauilla-  
 tion/ taking that to be a cause which is no cause. For  
 there might be many other causes/ wherfor Daniel  
 was not likewise punished: happilie the Image and  
 he did not meete together: or yf he did meete it/ men  
 did not mark what he did: or els though men mar-  
 ked that he did not worshipping/ yet he was not accus-

Daniel. 3.

sed:

sed: or yf he were accused / yet through the singula  
 fanour which the King did beare vnto him he was  
 delyuered from punishmēt. It must not then forth  
 with folowe / that Daniel for feare of death did pre  
 sent himself before that Idoll / and did dissemble his  
 Religion / doing there as other Idolatrous did: this  
 Daniel. 6. we must not iudge of Daniel / seing in the lyke qua  
 rell / he was not afrayed to be throwne vnto the lyōs.  
 Now seing there may be many other causes why he  
 was not caste into the fire with his felowes / why  
 do these men chose vnto them selues this one cause:  
 and that such a one / as is sclaūderous vnto that Ho  
 ly man / of which in the Holy scriptures / there is not  
 so much as a suspicion contayned. Yet they do thinke  
 that they do not vnaptly saye for themselues / and  
 defend their cause / when they do alledge that out of  
 Act. 21. the Actes of the Apostles: where mencion is made  
 howe that Paule / throughe the counsell of the El  
 ders of the churche of Hierusalem / did take on hym  
 a vowe with other foure men / and did purifye hym  
 self after the maner and custumme of the Iues. Yf  
 (saye they) suche an Apostle dyd take thys lybertye  
 to vse in Iurie the ceremonies which were now ab  
 rogated / euē we also maye vse / and comme vnto the  
 rites / and ceremonies now vsed in our countrithe.  
 So: the better vnderstōding of this matter we must  
 first well consider what the somme of Paules preac  
 Rom. 3. hinge was: We do suppose (saith he) that a man is  
 iustified by faith / without the workes of the Lawe.  
 Gal. 3. And as many as are vnder the deedes of the Lawe  
 are



are subiect to the curs. Agayne the Iuste man shall Abac. 2.  
 lyue by his faith. This is the somme of Paules doctrine Rom. 1.  
 doctrine/wherby it doth appeare / that Paule did not  
 utterly condēne the obseruing of the ceremonies of  
 the Lawe / but only whē it was done with this minde /  
 as though he that Justification did come thereby:  
 And the same his meaning he utterith most playnly  
 to the Galathians / where he saith. As many of Gal. 5.  
 ye as are circumcised / ye are fallen from the grace of  
 Christe: for Christe shall not profite you at all: ye are  
 gone quite frō Christe / as many as are Justified by  
 the Lawe / As yf he wold saye / These thinges of  
 theyr owne nature do not alienate and separate vs  
 from Christe / but only when they be done with this  
 mynde and purpose / to be Justified by them: Take  
 awaye this opinion / and this euell hurtefull purpose  
 being remoued / then Paule cōmendeth these  
 woꝛkes / and all other ciuyle ordinaunces cōmaunders  
 ded / and appoynted to that Vnacion: he condēneth  
 them not / but so farre as they wer iustly and not super-  
 sticiously vsed / he did leaue the in theyr place / and  
 did not hinder the obseruacion of them. As he dyd Gal. 3.  
 also write / that in the Lord / there was neither Jew  
 nor gentill / neyther bond nor fre. And that in Christ Gal. 6.  
 the same Jesus / neyther circumcision auaieth any thing  
 must at all / nor vncircumcision / but the obseruing of the  
 commaundementes of God / or a new creature. And 1. Cor. 7.  
 againe yf any be called being circūcised / let him not  
 addē vncircūcision. If anye be called vncircūcised /  
 let hym not be circūcised. Let euery mā abyde in the  
 same

same estate/in which he is called. All these indifferēt things/might somtyme be well obserued/somtyme be as well left vndone/as most serued for edifying in godd. Of which vse and obseruacion of the  
1. Cor. 9. Paule doth speake/when of him self he saieth: I am made all vnto all mē/that I might wyne manye:  
I Vnto the Iues/I am made as a Iue/to the which are without the lawe/as though I were without a lawe. This sentence he hath also confirmed by examples: For when he was required to circūcise Timotheie/because that the custumme which was yet in force might be kept/he did it: But when they wolde enforce him to the ouerthrowig of the christiā libertie/that he shulde likewise circūcise Titus/ In no wyse wolde he gyue place vnto them/no not for the space of one houre / and that because (saith he) false brethren came in/to espie out/ or to betray our libertie. S. Paule did obserue these things then / when it might be done without an euell mynd / when no hurte shuld ensue of it: The cause and end why Paule did it/was to auoide the offendinge of the beleauing Iues/les yf he did it not/they shuld therby be alienated and turned awaye from Christes gospel/ which they had newly receyued. But we must not compare these ceremonies of the old lawe with the Inuencions of men/they can not be insly compassed with Massing: They were plainly taught in the Goddes worde/but these masses and popishe Idolatryes are thrust vnto vs by the subtiltie of the deuell/ and craftye deceyuing of mē. They were thinges  
ges



indifferēt/and as such thinges might be well vsed.  
 But these are thinges vtterly euell and can not be  
 well vsed. They after Christes ascenscion into heauē  
 wer not forbidden/and therfor might be obserued/  
 so long as the Temple and common welth of Israel  
 did cōtinue and the citie was vndestroyed/ and vns  
 till the full reuelinge and preachinge of the gospels  
 was had/vntill by it the churche of Christe / which  
 was to be gathered of the Iues and gentils / were  
 well/and fully vnited and knitt together. Neyther  
 wer those ceremonies/as Augustine saith/sudden-  
 ly and without honor to be buried and throwen a-  
 waye. But these masses/and such popish superstici-  
 ons/which are farsed full with Idolatrie / alwayes  
 haue beene/are/and shalbe forbiddē. Those thinges  
 might therfor be kept and obserued for a tyme / so  
 that men did not vse them with that mynde (as I  
 sayed) to be iustified by them. Wherfor yf thou wilt  
 consider the matier it self/ that is/ the nature of the  
 acte/Paule can neither be therin reprehended / nor  
 yet can these dissemlinge Massehaunters vse his  
 well doinge as a defence for their euell doinge: but  
 much les can this be done/yf thou wilt searche out  
 the mynde/councell/ and entent of Paules doinge.  
 Bothe these thinges these mayntayners of masses  
 haunting do want. For furst they are occupied in a  
 thing which is contrary/and repugnant to Godds  
 worde/as it is already declared. Secondly/in thys  
 their dissimulacion they do only sefe themselves/for  
 to thend that they maye retayne their riches / digni-  
 ties

Aug. Epis-  
 stol. 19. ad  
 Hieron.

Mat. 15.

tie/and estimacion by falling to poperye they offend  
the weake and drawe them by their example from  
Christe to Antichrist/ wheras Paule did herin obser  
ue thinges commaunded in Goddes worde/ and  
thē to this ende only/les the beleauing Iues shuld  
fall backe frō Christ/ and that he might the more eas  
sily drawe others/which yet beleaued not/to the gos  
spell of Christe. Furthermore these men do saye/that  
they by their dissimulation will auoide offence. For  
(saye they) yf we shuld so vtterly forsake the Masse  
as ye wolde haue vs/we shulde be taken as wicked  
mē and euell doers/ and so shall we geue great offence  
in our countrithes. I graūte that these men do seke  
to auoyd offence/but what offence? euē the offence of  
the world. They will not offend/but whom? Tyrānis  
tes/and such as ar the very limmes of antichrist. And  
why?les they shuld procure against theselues theyr  
wrath/poure/and tyrānie. But this is that offence/  
which Christe sayeth shuld not be auoided: Let them  
alone (saith he of the Phariseis) They are blinde and  
the leaders of the blinde. Heere we must consider  
which be euell offences/and such as are to be auoyd  
ded indeed. Euē those I say/ which are an Impedis  
ment to the setting forth of the gospel/ which do of  
fend and hinder mē/be they simple/ or wicked/ that  
they do not embrace pure doctryne/ and turne vnto  
Christe. Now beholde/ I pray the/by cōming to the  
Masse/what offence thou doest gyue? The Idolas  
trous and superstitious people/ar they not offended  
by this thy doing? Yeas verely. For when they do se  
the



the haūte their masses/they say/ these gospellers do  
 cōme to our masses/ which they wold not do yf our  
 masses wer so euell as thei call thē: wherfor we may  
 perseuere ād cōtinue in our old purpose. And on the  
 other parte/ the weaker brethē/ which are but new-  
 ly turned/ ād not farr entered into the knowledge of  
 Christ/ whē they do se these better lerned professors/  
 enseying bearers/ and chief men in the scole of Christ  
 comme to the masse/ they are taught to do the lyfe:  
 and wher before they wer perswaded not to comme  
 at masses/ now they thincke that they were then des-  
 ceuyed/ and that it is but a fonde precise scrupulosi-  
 tie so to abstayn from masses: and it cometh to pas/  
 that where they shuld go forward in the waye of  
 truth/ now they do go backe. Thus both the wicked  
 and the godly/ are offended by thy example: It is  
 playne therfor that vnder the cloked colour of auoy-  
 ding of offence/ these men do fall into the very of-  
 fēce gyuing. They say morouer: It is nedefull to cō-  
 discende vnto the weakē: for there are many which  
 are not perswaded that the masse is naught/ and  
 therfor are neyther ready to forsake their countrie/  
 nor to dye in the quarell/ whiche men yf they shulde  
 perceyue that we did not come to masse/ they wold  
 not gyue then any ear or credite vnto vs in the other  
 matiers and chief pointes of religion: wherfore we  
 must gyue and yealde somewhat vnto their infirmis-  
 tie/ as Paule doth teach the Romaines. This they  
 saye. But what will Paule/ I praye you / that we Rom. 14.  
 shuld yealde to the weakē: This verily/ fyrst that we

Rom. 3.

ſhuld not pleaſe our ſelues: Agayne/ that we ſhuld not ſo lyue after our own mynde/ that we ſhulde cōtemne their ſaluacion. We do graunte therfor that ſom thinge is to be gyuen vnto the infirmitie of the weake brother / but euen with Paule / we will not ſuffer that to be done / but in thinges indifferēt. But thoſe thinges which of them ſelues are euell and forbidden of Godd / muſt not be done in reſpect of any man. For that ſame Rule doth ſtonde certayn which gyueth leaue to no mā to do euell that goode maye cometheron. To abſtayne / or not to abſtayne from meates / was then a thing indifferēt. In ſuch thinges they which be ſtronger muſt beare with the Infirmitie of the weaker: but meate eating and Masse hauntinge are not lyke / for this is no thing indifferēt / but manifeſtly euell / as it is ſufficiently proued / and therfor it is not to be done in reſpect of bearing with any man that is weake. But are the weake alwayes to be borne with all in thinges indifferent? no truly / we muſt not alwayes yelde to the weake but only whyleſt they be taughte: And when they do vnderſtonde the thing that is taught them / and yet do wauer and doubt of a wilfull ſcrupuloſitie / their infirmitie is no longer to be noiſhed nor borne with all: For we muſt not ſo beare with them / that our libertie ſhal be in ſubiectiō to their frowardnes / nor that therby we do hurte others by our example.

Agayn they obiect and ſaye: Yf we ſhuld do as ye wold haue vs to do / then muſt we eyther flye out of our cōtrythe / or els forthwith ſhall we ſuffer death  
and



and so the congregatiōs shalbe left vtterly desolate/  
 ther shal be none leste to teache and norishe those af-  
 flicted mēbres which shal remayne in our churche:  
 Better it is/ that by our bearing and dissemblinge/  
 ther do remayne yet sum leight/then that by doing  
 as ye wold haue vs all together shuld be putt out. 1. Cor. 15.  
 If sū do remayne ther/ it wil brust forth at lēgthe/  
 and a litill leauē will soure the whole lūpe of dowe. &c  
 Truly for all this goodly clooke / it is easily percey-  
 ued that through this dissembling the edifying of the  
 churche is hindered and not furthered. These men  
 pretēde with Athlas to beare vp heauē withe their  
 shulders/ but they do ouerthrow altogether: Godd  
 doth se more thē we/ in the thinges which shal hap-  
 pen to the churche: We must obeye hym in seruyng  
 hym and his churche with the cōfessiō of truth. The  
 issue/ and succes / let vs cōmitt vnto hym to whom  
 the churche doth belonge: And let vs do that whers-  
 unto we ar called. The churche shal be destroyed  
 thē/ thow sayest: Let God care for that / he will well  
 prouide for that/ let vs not doubt. Wel maye theise  
 mē be answered/ as the lorde answered Peter/ whē  
 he called hym / sayinge: folowe me: Peter made a Ioan. 21.  
 staye at it and asked hym what John shuld do. If  
 I will (saith Christ) haue hym to tarye/ what is that  
 to the? do thow folowe me. So if thow aske in this  
 case / what shal then be done with the churche? I  
 aunswer/ what is that to the? So thow the thinge  
 wher vnto thow art called. Besides this oftē tymes  
 the doctrine of the gospell is more sett furth / and  
 Better

better receyued / when it is mayntayned by deathe /  
and fleinge / then when by wordes only it is pro-  
pounded and taught: for then men are taught by  
deedes / as before they wer by wordes: Haste thou  
confessed the gospell in wordes: This then remays-  
neth for the to do: die / or flye for the gospell so shalt  
thou cōfesse the same indede. And Let vs not feare  
the desolatiō of the churche / for wher one of our bres-  
thern dyeth / or flyeth for the doctrine / in his rowm  
shall rise vp a great sorte. But if we stād and contin-  
ue in dissemblinge / thē is the lighte of the truithe  
put out / neither is there any cōfession made indede.

They bringe in also the examples of Zacharie /  
John the Baptist / the virgin Marie / and Ioseph /  
which in the corrupted and infected tymes whē they  
lyued dyd cōme vnto the seruice of God in the Tē-  
ple of the Iues / The same thing maye be permitted  
to thē (they thincke) and that yt is as lawfull for thē  
to partake and vse the ceremonies in the popish chur-  
che be they neuer so corrupt. True it is that ther wer  
re many wicked doctrines and euill opiniōs at that  
tyme emōgest the scribes and pharisees. But yet the  
estate of thē was far otherwise / thē it is in our tyme:  
They ha de corrupted the doctrine of the law and of  
iustificatiō. They were couetous / That thing which  
they dyd / Was done with out fayth / and therfor ab-  
hominable before God / yet the rite and maner of sa-  
crificing apointed by Goddes lawe was not chaū-  
ged / for the same beastes were offered which the  
lawe dyd cōmaūde / the same daies were obserued /  
and ceremonies / and therefore it was lawfull to vse  
thē inasmoche as they hade the worde of Godd for



thē. And eiche mā that so vsed thē receyued accordig 30  
to the measure of his faithe. For the corrupte doctri-  
nes/sentēces and manieres of the priestes/Bisshops  
pes and scribes/dyd not hurte at all the prophettes  
and godlie men which wer thē selues cleare frō thē/  
of a contrarie mynde to thē/ in all thinges thinking  
accordinge to Godds worde / yea dyd also reprove  
and sharplie rebuke those thinges: which thing Aus-  
gustine dothe witnesse as he is allegded. 23. q. 4. ca.  
Recedite. and in many other places there. Let our sa-  
crificinge priestes do the same vnto vs at this daie.  
Let thē celebrate the lordes supper and vse other ces-  
remonies/so as by Godds worde they be apointed/  
thē we will not draw backe at all/But vse thē/ thous-  
ghe they thē selues thincke corruptlie/and liue more  
wickedlie/ we shall bewaile/ we shall admonishe/  
we shall reprove/we shall accuse thē/and they shall  
beare their owne synne. Their synne shall not hurte  
vs/nether will we absteine frome the sacramentes  
for their nowghtines / But vse thē. In which doige  
we shall not cōmunicate with their wickednes / for  
we shall vse the rite and ceremonie as the lordse cō-  
maūded/and instituted. And this thing mēt Christ  
whē he saide. The scribes and pharisees do syt in Mo-  
ses chaire / what they byd yow do / that do / But as  
they do/see that ye do not. So Christe commaūded  
the leper whom he hade clēsed to go vnto the priest. Matth. 23.  
The blessed virgin likewise she might well after the Luc. 2.  
birthe of our sauour Christ offer the payre of Turt-  
les or too yonge pigeons / Because it was so coma-  
maūded in the lawe. By this example our men  
can not heare masse / because it is a thinge contrary

to godds worde: But let these papists giue vnto vs  
the sacramentes/as Christe dyd institute them/and  
we shall vse the/ and yet neuerthelesse reprove their  
wickednes. Nowe our men beinge thus at all poin-  
tes answered/ and ouercommed/ do flye to this at-  
length. Though they saye they it be a synne to go  
to Masse and such popishe pelfe yet it is but a light  
synne/and not so seuerely to be reprovied. What(say  
they) we do many thinges which we shuld not do.  
But God forgyueth the. 2c. To the last I aunswer:  
The goodnes of Godd which doth forgyue synnes  
vnto them that be truly penitēt/doth not diminishe  
at all the gretnes of the synne. Wherfor I will aun-  
swer only/to that they saye/that it is but a light syn-  
ne. Which thinge whilest they do saye / they do not  
thincke this with themselves / that all synnes haue  
their proper weight and burthen. For doinges and  
the nature of thinges done ar not to be considered  
simplie of themselves, but they ar to be weyed by  
godds worde and lawe/by which they ar forbiddē:  
By it / wicked actes and the doyinge of them ar to  
be iudged: And seing that the poure of the lawe  
and worde of God is all one in all cōmaundemen-  
tes/by it/ the weightē/burthē and greatnes of syn-  
ne cōmitted/ is to be weyed considered and iudged.

Iacob. 2.

S. James therfor in this cause doth saye. He that  
hathe obserued the whole lawe/and dothe offend in  
one/ is made guiltye of all. Which sayinge truly is  
harde and sharpe/ but most true/ and teachith all mē  
that they shuld not extenuate synne. But this place  
of



39  
of James / is not so to be vnderstōded / as though August.  
that all synnes wer equall and like. That doth Au- Epist. 29.  
gustine truly and playnly denye: He saith that the ad Hiero.  
Stoickes do go about to proue it / when they saye /  
that all vertues are cōioyned and knitt together / so  
that he which hath one of theim hath all / and he  
that wanteth one wanteth all. For wisdom (saye they)  
is not fearefull / nōt intemperate / not vniuste / ther-  
for it hath ioyned with it the vertues which be con-  
trarie vnto these vices: And likewise iustice / strenght  
the / tēperaunce and other vertues are not vnwise /  
but are ioyned with wisdom / wheruppon they do  
conclude / that all vertues are conioyned and knitt  
together. These things / saith Augustine / do not Iaco. 3.  
agre with the holy scriptures / which do witnes. 1. Ioan. 1.  
That in many thinges we do all offend / and If we  
saye that we haue no synne / we do deceyue our sel-  
ues and ther is no truith in vs. Wherfor seing that  
we synne in many thinges / and in synnyng we cā  
not haue that vertue which is cōtrarie to that synne  
which we do committ / and yet it maye be that he  
which fallith in one synne / may be cōstaunt in other  
vertues / the opinion of theis philosophers is fals.  
As for example: Be it / that one be of an hasty nature /  
or do excede measure in eatinge / and yet he  
gyueth euery man his own / and will gyue his life  
in Godds cause: though he this man be feare / and  
intemperate / yet is he called a iust mā / and a strong  
geman. S. Augustine doth also putt awaye the si-  
militude of the stoicks / whiche is. That the man  
doth

doth die in the waters / if they be but half a handfull  
ouer / his heade / aswell as he ouer whos heade they  
are / ten / or twentie cubites . This is no apte similis  
tude / saith he / therfor let vs take an other more fitte  
for our purpose / of light namely and darcknes. Certa  
ynly when one is in darcknes / the more he dothe  
departe and go out of it and drawith nighe vnto  
light / he begynnith the better to see sumwhat / and  
so though that yet he be compassed with darcknes /  
yet is he sumwhat partaker of the lighte . But he  
that wyll knowe more of this matier / let hym reade  
that Epistle of Augustyne: Wher he prouith playnly  
/ that all synnes ar not life / as the Stoicks did  
thincke: Now to return to our place / which we did  
rehearse. He that offendith in one / is guiltie of all.  
Ther is no obseruacion of Godds Lawe to be recei  
ued with an exception / as though we might chose  
one parte of it to obserue / and separate or sett asyde  
the other parte at our will and pleasure to neglecte  
it. The commaundementes of the lawe ar conioyned  
of the lorde and knitt together / and so gyuen vnto  
vs: We must not now disseuer / and separate the as  
we lust / but without exception we must obserue the  
whole lawe. We must consider and loke vppon the  
Auctoritie of the lawe gyuer / which is Godd / It is  
of force aswel in one comaundement / as in the rest.

**Iacob. 2.** This doth James seame to meane / when he saith:  
He that hath sayde / Thou shalt not committ aduls  
terie / the same hath sayde / Thou shalt not kill. As  
if he shuld saye / he is noles contraried in any one  
of



of these commaundementes/then in an other. And  
 therfor: (to adde this by the waye) let them wel consi-  
 der what they do which do profes to receyue the  
 gospell / and yet they do refuse ecclesiasticall disci-  
 plyne: Wheras the lorde/which hath reuealed and  
 opened the gospell vnto vs by Christe / doth ap-  
 point discipline to be a parte therof. These men do  
 synne against the whole lawe. The papistes do also  
 synne herin / which do preache their parted rightes-  
 ousnes/ as meritorius of congruitie. But to returs-  
 ne/this is also manifest / that he that synnith in o-  
 ne/is therfore gilty in all / for: that as now by lust  
 and tentacion he is caried into sum one transgres-  
 sion/and so dothe synne/ euen in like manier shuld  
 he offend in an other euill/if he wer assaulted in the  
 same sorte / and with that same violence of tentas-  
 cion. And Augustine in the place before alledged.  
 doth saye. That therfore he is made gilty of all/bi-  
 cause he synneth against charitie/ vppon which the  
 obseruacion of the whole lawe is grownded. To be  
 short therfor/ when we do thus fall into synne / we  
 must not lightly tryfle it of and excuse it/sayinge that  
 it is but light/and small: for synne is not to be consi-  
 dered of the matier/and manier of the action only/  
 but of the force poure/and dignitie of Godds wor-  
 de which doth forbidd it. And yet les I shuld seeme  
 to be to rigorus and strayte in this matier of mas-  
 sehauntinge / let ther be hadd a consideracion/ or  
 difference of the matier / and doinge.

And

And truly I can not see / How this kinde of synne  
 and doinge cā be iudged to be light / or small / seing  
 that it is a transgressiō committed against the furst  
 table of the lawe / in which the worshipping due vnto  
 Godd is cōmaūded which worshipping being sownde  
 and safe in a mā other vices and synnes ar the more  
 easily corrected : And agayn this being corrupted /  
 all other actes are most vnacceptable vnto Godd.  
 Whordō by Godds lawe is to be punysed by dea-  
 the / yet is it a synne but against the. ij. table. And  
 what shal we thincke then of spirituall whordome?  
 How seuerely doth Godd iudge it? how sharply  
 ought it to be punysed? If therfor thou dost cons-  
 sider the commandement which thou breakest / it  
 is of God: If the matier / it is aganist the furst table  
 and therefore thys synne is the more heynus and  
 weightie . Beside this / our men do counte this  
 Masse hauntinge a fault to be either contemned / or  
 not so depely to be considered in theim bicause they  
 do not synne with mynde will and affection / but as  
 it wer compelled and of necessite. But I aske them /  
 what manier a violence and compulsion this is  
 throughe which that necessite commithe of which  
 they make their excuse? Truly they can not saye that  
 it is any other / then bicause they wolde not runne  
 into the daunger of the losse of their Goodes / their  
 estimacion and lyfe. This is then no absolute neces-  
 site but such a one as risith of ther own corrupt affe-  
 ction and will, with prouity that their action is vol-  
 untarie. As Aristotle in his Ethicks doth saye of the  
 losse

Aristote.  
 Ethic. lib. 3.



41

losse which Shippmen do suffer in a tempest/ which  
do cast out of their ship al their Goodes whē they be  
in daunger of shipp wracke: They seame truly to be  
compelled to do it/and yet willingly they do it/and  
therfor they are sayed. To do. Bicause that withe des-  
liberation and aduise/they do determin/ both with  
iudgemēt and will / rather to abide the losse of their  
goodes/thē of their lyfe. Which thinge as the maris-  
ners do wisely determyne / so our men do folisbly/  
which for the loue that they beare to their lyfe/bodie  
ād goodes do not chose to abide the losse of thē all/in  
refusing to come to these detestable masses/to gayn  
therby lyfe / and saluacion euer lastinge. And so do  
they cōmitt double synne. Furst they synne willingly.  
Thē they do prefer earthly thinges before heauēly/  
outward thinges before inward / the bodie before  
the soule/their Goodes before God: Which is not  
done but of such/as ar the very chylde of the world.  
Of affectiō verily/though they do saye nay/they do  
that which they do/but of that inordinate affection  
which they do beare to their riches. Wherfor this is  
no iust excuse which they make. For as well might  
the Corinthians/euen by the very same reason/haue  
sayde to Paule. If we do comme vnto these feastes  
wher the meates offered vnto Idols are eaten/ we  
do it not with that mynde as though we allowed  
such sacrifices/but we ar compelled therunto / for if  
we shuld auoide theise solemne feastes / we shuld be  
taken as sedicious men/ euell citizens/vncourteous/  
we shuld loose our frends/ād most profitable healp

Exod. 32.

and defence/ Yea and paraduſture our goodes and  
countrith. Paule hearith noone of all theſe thinges/  
But doth ſharply reprove the / as in the firſt epiſtle  
which he wrote vnto the it doth appeare. Alſo alſo  
By the ſame reaſon might haue excuſed the making  
of the golde calf/ and ſayed/ I did it not with my myn  
de/ I was compelled / and if I had not folowed the  
mynde of the poeple / they wold haue ſtoned me. &c.  
But Moſes/ who did well perceyue that this was  
not of an abſolute neceſſite/ But did riſe of ſuch a cor  
rupt grownd and matier as neither righteousnes  
doth ſuffer to be receyued / neither Godd doth ad  
mitt/ he cōdemnith the act/ and doth ſharply reprove  
Aaron for it. Theſe men ought alſo to thincke this:  
That the maſſe is as it wer the ſigne and ſure marke/  
the pleadg/ and ſeale/ by which the papists do knowe  
who be theirs/ from others. For whether a mā gyuith  
almos/ whether he prayeth/ whether he lyueth a cha  
ſte lyfe/ and ſo forth / they paſſe not at all: This only  
they do regarde/ whether he hearith Maſſes: which  
thig if they perceyue that he doth/ for the which they  
thike that mā to be ther own / and on the other parte/  
to abhorre the Maſſe and not to beare it / is euen the  
begynninge of fallinge from ther kyngdō/ and from  
Antichriſte. Wherefor we may call Maſſe hearinge/  
The publique profeſſion of poperie/ the badge of the  
moſt vile and filthie Idolatrie which is vſed in our  
age. In this therfor / i which papistes put ſo much  
confidence / that they make therof the very marke  
wherby the godly are known from their men / no  
Chriſtian



Christian must dissemble. For: if he do / then doth he  
 publickely professe hymself to be a papist / which is  
 euen to denie Christes gospell: And this to do / is so  
 greate a synne / as no mā cā extenuate by ony blind  
 cloke or reason. But thou wilt saye: Ther be greate  
 daungers / of which I am in present ieoperdie / and  
 I shall also sett mi self forth to other most heauy  
 daungiers / except I be partaker and do cōmunicate  
 with papists in the Masse / and such popishe Ido-  
 latrie. I grant that ther are daungers / such is theyr  
 Tyrannie. But remember thou / That Godd hath  
 forseene all these daungers before / and also hath  
 shewed that they shuld comme / of which though  
 he wer not ignorante / yet did not his wisdō chaun-  
 ge his lawe to haue them auoyded: He commaun-  
 ded / and doth / that Idolatrie shall not be cōmitted  
 but that mē shuld flye from it / which commaundes  
 ment he wyll haue kept what soeuer perill dothe cō-  
 me thereon. Wherfor let vs cast our care vppon hym  
 which hath gyuen vs this commaundemēt / for he  
 which doth know righte well / that these euels are  
 ioyned with the obseruinge of his commaundes  
 mentes / he will care for them which for rightuines  
 shalbe persecuted. Truly the violence / and na-  
 ture of persecution and daungiers is not such /  
 that it can chaunge Godds lawe: neither that he  
 will haue his lawes chaunged for them. Let perse-  
 quutions be howsoeuer they be / yet Godds lawe  
 remaynith vnmoueable. Let vs not seeke then to  
 deuide and part ourselues / and our seruice / Betwen  
 I    ¶    Godd

Godd ad the deuell / as though we wold gyue our mynde ad affectiō vnto Godd: ad in poperie and supersticious Idolatries to gyue our bodyes doiges / and outward actiōs vnto the deuell. Our mynde is Godds seate / our bodie is his Tēple. Gyue therfore to Godd / that which belongeth vnto hym. Thincke what thou lust of doing and dissemblyng for thy commoditie: Yeat this Rule / and certayn Canon of the holy ghost must now either rule the / or herafter in Godds iudgement cōfownde the. Euell thinges are not to be done that Goode shuld come thereon.

1. Cor. 6.

Mat. 22.

Roma. 3.

Now seing that we haue sufficiētly spoken of priuate men and subiectes / in and through all the partes and membres of our distinctions and diuisiōs / it remayneth that we shuld entreate of Princes: for so at the begynning we ordered our diuision.

Of Rulers  
and Princes.

Of Rulers and princes / I make this diuisiō / Some there are which be chiefe princes / suche as do not depēd and hange on other / of whō the Ciuilians do saie / that they haue a mere Rule. Other are vnder Rulers and such as be of lesse authoritie then they / which do depende and hāge on the higher princes / either by the right (as they saie) of fee / or ells because they are their officers / and mynisters / that is to saye (as they be commonlye termed) their deputies / lieutenantes and executours of their office. I will firste speake of the higher / absolute / ad mere Rulers: And of them I will both aske and answer this questiō: Whether it be lawfull for the to suffer and permitt in their dominions the free and familiar conuersatiō and

A questiō



and dwellinge together of the vnfaithfull with the faithfull: I thinke that it is lawfull/ But yet so that they muste take hede of certeyn thinges / and obserue and keepe certeyn Rules and conditions. The answer.  
svver.

The firste is/that they do not enforce nor compell their faithfull subiectes to ioyne with the vnbeleauers in their assēbles/nor in such vnholly fyndes of worshipp of Godd as are cōtrary to Godds worde: for then shold they not be Godds ministers/ as they are taughte to be in the epistle to the Romains/ But rather the ministers of the deuill/of Antichriste/and of their furie. Then sholde they be a feare vnto them that do well/and not to them that do euill / neither sholde they promote the worke of God/ but the tyranye of Antichriste. Rom. 13.

The secōde is/they muste not graunte nor suffer/ the vnfaithfull to vse their supersticions and wicked Idolatries which are cōtrarie vnto Godds worde. For it is not sufficient /that they do not compell the godly to wicked supersticiō and Idolatrie / but also they muste forbidde the same to the wicked Idolatrours: for not doinge of this Salomō is greatlie accused: Indeede he did not compelle the Iues to worshipp Idolles/ But yet dyd he permit and suffer his wyues and concubines, which were straungiers, to haue their Chapells amonge the Iues/ in which they worshipped Astaroth/Chamos and such idolls/ for which cause the lord was so angrie wyth him/ that as he suffered his true worshipp to be parted and diuided/as he suffered seruice to be done partlie

to God and partlie to Idolles. Euē so was his kinge  
dō diuided / parte of it came vnto his sone / and parte  
to Zeroboā the sone of Nabat. And agayn for doing  
of this / Achaz / and other wicked kinges wer reprovēd  
of the prophetes. Magistrates are apointed to be the  
defēders / and executours of the first table of the lawe  
as well as of the secōde: with what obseruatiō thē of  
iustice cā a magistrate graūte or suffer Idolatrie to  
be vsed? It is writō that he hath the sworde to pun-  
nishe euill thinges and vices. If it be his part to punishe  
he theues / and not to permitt them / the same must he  
do to Idolatours. Or els we must saie that Idolas-  
trie is no such synne and vice as theft is / or that with  
other vices it is not to be punished. And that theis  
princes maye do this the better / they muste thē selues  
take hede that they be cleare frō these Idolatries and  
supersticiōs. Augustine writig agaynste the Donas-  
tistes dothe i manye places notablie intreate and hā-  
dle this sentēce of the psalme. And nowe ye kinges be  
wise be warned ye that iudge the earthe. Serue the  
lordē wyth feare. .xc. It is reaso and semyng saithe he  
that kinges sholde serue the lordē / neither is it spokē  
of kinges in respecte that they are mē / for so are they  
bounde to obserue cōmen lawes euē as other mē are /  
but as kinges they be admonished to vse their power  
giuē thē of God / and their sword to defēde the catho-  
like truithe / and to repress the wicked which do op-  
pugne the church and truithe of Christ: wherfore it is  
not lawfull for princes to graūt vnto the wicked and  
vnbeleuers their euill and vngodlie Godds seruice  
and Idolatries / But they muste maynteyn to their  
power / those holy rites and ordinaūces of godds seru-

Psal. 1.



vice which do agree with the worde of God / and for  
 bid those which are contrary to yt. I do not saie that  
 they must be to curius in ceremonies / as many are /  
 which wolde that in any wise all rites and ceremonies  
 sholde be thoroughli and in all places of oone sorte / and  
 manier: But this theis princes shold provide / that  
 the ceremonies vsed in ther churches sholde not be  
 contrary to godds worde / yea and that they sholde  
 most neerely agre therewith / and shuld make for godly  
 edyfyng and decet and comelye ordre in the church.  
 But of their lifnes / and that in all places the rites /  
 and ceremonies shold be of one forme / I do not thinke  
 it a thing worthie the labor. For what matter maketh  
 it if some men do receyue the sacrament stōding /  
 other sittinge / other kneeling. And if in some places  
 whilest the bretherē do communicate / a place of the scrip-  
 ture be redd / or some psalmes be song of the people /  
 or other songes of thankes geuing. Neither is it any  
 great matter / when a corps is caried to the Buriall /  
 whether that men do followe the hearse holdig their  
 peace / or singing of psalmes / or suche other thinges  
 as maye edifie them that do stāde by. These thinges  
 are to be lefte so free that in the churches suche maie  
 be vsed / as shall seme most meete for the edyfyng  
 of the people. Yea I suppose that this varietie and  
 chaunge in rites / and ceremonies / dothe not a lytell  
 profyte and helpe to bring in a true opiniō of ceremo-  
 nies / and to haue it kepte also: that is / that men shuld  
 beleue that all those ceremonies which the holie scrip-  
 ture doth not apoint / are not necessarie vnto salua-  
 tiō / But maye be chaūged accordinge to the estate of  
 tyme / and as shall serue for edifyng / as they shall thinke

Godd which haue in their hand the orderinge the  
churche. That moste worthie comen wealth of  
the venetians / which haue vnder ther dominions /  
many Cities and places in Grece / they do in eche of  
them permitt and suffer the rytes / and ceremonies /  
Bothe of the Greke churche / and of the Latin chur-  
che / for those wise men do thincke / that the dyuersi-  
tie in outward ceremonies which are not taught in  
Gedds worde is not hurtefull. I do not alledg this  
to allowe all such ceremonies as they do permitt in  
thos places / but only to shew that they thincke it  
not a matier of necessite to haue all one forme of ce-  
remonies: The verie same thinge before the did Aus-  
gustine indge as in his epistles to Ianuarins / and  
Cassulanus it dothe apeare.

The thirde thinge is / that the princes and rulers  
which do suffer these vnfaithfull men to dwell in their  
dominions sholde prouide that they mighte be  
taughte the truth: and in this behalfe they muste  
not neglect them: for as the princes do declare their  
gētilnes in suffering the to dwell in their dominions  
so this their pacience muste be directed to the glorie  
of God: And howe can that be soughte in theis  
vnbeleauers / if they be suffered to abyde in their  
noughtie opinion without teachinge? Surely by  
this meanes in processe of tyme they be made no  
whit the better / but a greate deale worse then they  
were before.

The fourth is / that these princes take Godd hede /  
that by this dwellinge and cōuersation which they  
do



Do graunte vnto the vnfaithfull/they do not infecte  
 the poeple comitted to their cure and charge with  
 their scabbe of vnbelefe and errour. Charytie is to be  
 shewed vnto straungiers indeede/But yet not so that  
 they muste hurte the poeple among whom they lyue.  
 And this shal the princes remedie very wel/ if that  
 they do not alwaies beare with the corrupt blindnes  
 of the vnbelauers / But after sufficient teachinge do  
 compell them to embrace true religion. I say that  
 when they haue prouided that these vnfaithfull haue  
 bene taughte a good whyle and truly instructed/  
 they must then enforce and compell them vnto those  
 holye and pure rites and worshippinges of  
 Godd which are commaunded in the scriptures:  
 for princes and rulers must not alwayes/ nor yet to  
 longe suffer they: cytyzens and subiectes / to lyue  
 without exercise of godlynes and vertue. The ende  
 of politicall gouernemente is/that the subiecte both  
 shold lyue in felycitie/and also in the practyse of gods  
 lynes/because that godlines and the true worshipp  
 of God is the cheifest of all vertues.

But some man will obiecte against me/ and say/  
 yf so be that the vnfaithfull be not yet persuaded/  
 they shal then embrace truthe against they: conscis  
 ence/which thinge yf the prince compell them to do/  
 then he compelleth them to synne. Here must we  
 make a difference betwene the thinge that of it selfe  
 is synne/and that which is so by chaunce/by some  
 fortune/or some other thinge that happeneth/per  
 accidens, as the Logicians do saye:for whē the Ma  
 gistrate

gistrate/in the matter which now we haue in hand/  
dothe propounde vnto these his subiectes/the thing  
that is right/goode/iuste/and commaunded of God/  
proudinge to haue them taughte therin/ and they  
will not be taughte/yf then he enforceth them owt-  
wardlye to vse none other order in religion then is  
commaunded of Godd/and to forsake all other/ he  
doth that which is iuste and appertayninge to his  
office. But that synne is entermingled in this mat-  
ter/truly it is not throughe the faulte of the prince/  
but it is of the vnbeleif of these men / of whiche the  
prince can not be iustly accused/ when he hath dilis-  
getly done his part/that they shold be well instruc-  
ted. Morouer let them which do obiecte this consi-  
der / that by the same reason that they accuse these  
princes we may accuse God: for he doth propounde  
his lawe/which is moste perfyte to be obserued of all  
men. Shuld men saye: we are weake/our nature is  
corrupte and infected/neither can we do these thin-  
ges as thou dost commaunde them/And why dost  
thou then enforce this lawe vpon vs? If we do cō-  
trarie to that which thou doest commaunde/ verely  
we synne/and yf we go not about to do it we synne/  
we shall synne also yf we go aboute to do that which  
thou commaundest/for we want of perfection/neys-  
ther do we obey as we sholde do: wherfore do what  
we will/ we shall not auoyde synne: vnto this the  
Lorde wolde aunswer. The thinges that I do pro-  
pounde to be obserued of you are iuste and perfect/  
no man can accuse them of wickednes/ But in that



ye are weake and do fall/and faile in fulfilling of my  
lawe/the faulte muste not be layed vnto me/for it is  
of your own malice and corruptiō/and not through  
my faulte/for the which I maye not withdrawe my  
Holy commaūdements/Yet thus I haue provided  
helpe for you/Beleue in mi only dearly beloued sons  
ne/and loke what so euer ye wante/wherin soeuer  
ye do fayle/and do not fulfyll my commaundemen-  
tes/it shall not be imputed/nor laid to your chardge  
vnto euerlastinge deathe: yea your endeuoyrs and  
your doinges/although they be not fully perfect ad  
absolute/yet will I accepte thē well/they shall pleas-  
se me/and I will allowe thē. Euen so shall the good  
prince and Magistrate saye: The thinges which are  
conteyned in Goddes worde/ suche thinges as are  
comlye and do edifie/ do I require of you / yf your  
mynde and conscience do go agaynst them / ye can  
not impute it vnto me / I haue laboured and done  
my parte that ye sholde not be ignoraunt/ and mis-  
erable perissh in ignoraūce. I haue caused you to be  
sufficiently instructed/and nowe will I procede ex-  
horting/ admonisshinge/and demaunding of you  
obedience in these thinges: do you reade the holyc  
scriptures/heare the teachers and pastours/ad pray  
the Lorde to open the eyes of your harte and mynde.  
Thus in aunswering to this obiectiō I shew what  
a goode prince in this case may and must do. That  
thing also is not to be passed ouer of which Augu-  
stine maketh mencion/ that he hymselfe was some-  
tyme of this opinion/that nothing sholde be violēt-  
lye

lye done agaynst heretiques / but that they shold on-  
ly be taughte / But his mynde altered after that he  
was admonished by some wyse Bishoppes / howe  
certeyn cities / which somtyme were altogether cor-  
rupted with the error of the Donatistes / were com-  
pelled by the violence of the lawes of good Empe-  
rours to receyue the catholike faith / and these at length  
were so syncerely turned vnto the truth / that they  
dyd gyue to God moste hartye thankes for that vio-  
lent enforcement / sayinge that now they thoughte they  
might safelye / yet by no meanes wolde they retorne  
any more to suche pernicious and hurtfull opiniōs.  
The prince therefore / after that he hath gyuen them  
sufficient instruction / yf he shall enforce these men  
vnto the embracing of such rites and ceremonies as  
are good and godlye indede / he shall do no hurte at  
all / but muche good. I do meane that this sholde be  
practysed only vpon suche as be cityzens / and natu-  
rall borne subiectes / or suche as beinge straungers  
borne / do as denizens dwell in theyr dominions / and  
so by priuiledge haue the benefite of theyr countreie.  
Otherwyse yf they be but straungiers which do passe  
thorough their countreie / or such as do come either  
to bye or to sell marchaundize / there is no suche vio-  
lence to be shewed towards them. And yet this thing  
they must take heede of euen in them / that they do not  
seduce their people and subiectes which are of a good  
iudgement / that they do not infect them with vice  
and error. The Israelites / as I thinke / ar in this  
pointe to be folowed. They did admitt no straunger  
to



to be as a Jew/ or proselyte/ neyther did they gyue  
vnto any the libertie of their countrith/ except he did  
fyrst circūcise himself/ admitt Moses lawe/ did cōs  
municate/ and became partaker with them in theyr  
Sacrifices/ submitting himself to their disciplin:  
Which thinge/ seing it was well and diligently obs  
serued of them/ why shuld not our princes do euen  
the same? That they shuld suffer no Citezen/ nor sub  
iect/ eyther naturall/ or straūger born/ but that they  
shuld compell and enforce hym/ to receyue such relis  
gion/ and obserue such rites and ceremonies/ agres  
ing with Godds worde/ as they by common auto  
ritie haue establisshed. Now will I speake of those  
princes and Rulers/ which ar vnder these chief Rus  
lers. Whome I do deuide into two sortes. Eyther  
they are such as haue Iurisdiction/ poure/ and aues  
toritie/ which cometh to them by discent frō theyr  
Auncetours/ or els committed vnto them of Empes  
rours/ Kinges/ and common welthes: Eyther els  
they haue no Iurisdiction nor Rule ouer others/  
neyther by discent from theyr auncetours/ nor by  
commission from other higher princes/ but only are  
taken and esteemed as men of worshipp/ for the auns  
cientnes of theyr house and blud/ or for their riches.  
This laste sorte do not differ at all in a maner from  
pruate men/ of whome I haue spoken before/ for  
these are mere subiectes as they are. Therfor (I do  
suppose) that the former Rules/ appointed vnto pri  
uate men and subiectes are to be committed vnto  
thē / to be obserued of thē/ in such maner as I haue  
Befo:

before declared. But of this other sorte of Princes  
and Rulers/of which some by right of inheritance/  
some by vertue of office committed vnto them / are  
Rulers and gouernours of countrithes / cities and  
places. Of these I do saye and pronouce this / That  
in matters which do belong to Godd and true Res  
ligion/they ought to do no other things/but those/  
which I haue already shewed that they muste do/  
which are meere/absolute / and the hygher princes  
and Rulers. For it is not lawfull for them/ no not  
at the commaundement of they: hygher Princes  
and Lordes/to compell those subiectes ouer whom  
they haue rule/to receyue wicked Religion and su  
persticion/neyther to permitt the vnfaithfull in the  
places where they do beare Rule/to haue they: vns  
godly Idolatries and supersticions. This must they  
not do/no though they were ( I saye) therunto cō  
maunded by they: hygher princes and Lordes/of  
whom/and vnderwhome/they haue they: auctoris  
tie. But yf thou wilt saye/ that they must obey they:  
hygher pourses/ I will graunt that /but (as the say  
inge is) vsq ad Aras, that is vntill they do come to  
matters of Religion/and vntill they do commaun  
de in Religion thinges contrarie to Goddes worde  
and truthe. For when they shall commaunde that  
which is against Godd/and is hurtefull to the con  
science of mā/these magistrates must not obey thē.  
For these vnder Rulers are called into a parte of the  
cure and charge of the goode gouernement of the  
countrie/by the force of they: dignitie and office:

They



They must not therfor putt those thinges in execution/whiche are agaynst Godd / and are hurtefull to theyr countrey: Yea they ought both to persuaue by reason/and to defende by poure the contrary.

The Lacedemonians / when they whiche hadd ouercomme them/did demaunde of them such thinges as were against the ciuile lawes and libertie of their citie/They answered/If ye do commaunde vs to do thinges which ar more weightie and greuous then death/we wyll rather dye then do them: Thus ought these vnder Rulars answer theyr higher Lordes/when they do commaunde them to do thinges which are to the defacing of Godds glorie and truth/and to the wounding and vnquieting of the consciences of their subiectes / whiche thinges are more weyghtie and greuous then death indeede. In Ciuile thinges they may gyue place to the vniust commaundementes and decrees of theyr hygher Lordes/but that ought they not to do in the cause of Godd/and pure Religion. The Machabees at such tyme as the Iues were vnder the Rule of the Macedonians (Antiochus/ Demetrius/ and Alexander/ I meane) which princes did leade the people awaye from the true worship of God / and from the seruice taught in hys worde/wolde not obeye them. But that house and tribe of the prestes called Asmonei, whiche in dignitie were nexte vnto the house and stocke of the Kinges/and bare the chief Rule nexte vnto it/les that the true worshippinge of Godd commaunded and taught in the lawe/and which hadd bene retayned and vsed in theyr countrey / shulde

4. Reg. 11.

Be thus leaste and forsaken / they did Rebelle against  
thos Kinges as the Historie doth witnes. But if this  
historie for the insufficiencie of the auctoritie of the  
Booke (which yet is a true Historie / as Josephus also  
doth witnes) will not suffice to proue this matier:  
Then let vs consider what Joiada the Bishopp did  
in the dayes of Athalia: She hadd by violence ob-  
tayned the Kingdome / and so was she the supream  
ordinarie poure: But yet he sturred vpp a commotis-  
on agaynst her / And he brought the Sonne of Asa /  
Kinge Joas / I meane (who was saued by hym fro  
her bluddy sworde) into the Kingdome: for he knew  
that by Goddes worde the Kingdome was gyuen  
to the house of Iuda / He perceyued also that she  
went about to haue all good Religio / and true gods  
lynnes / vtterly ouerthrowen. Therfor as she had vn-  
iustly shedd innocēt bludd / euē so he most iustlye cō-  
maunded that she shuld be slayne. Kinge Ezechias  
also / was in subiection to the King of the Assyriās /  
for Achaz his father hadd submitted hym selfe vnto  
hym / and did not only paye hym tribute / but also for  
his pleasure did chaunge Godds Religion: for whē  
he wente to Damasco to meete this Kinge / he com-  
maunded that an altar shuld be made at Hierusalē /  
after the patrone and fashion of that which he hadd  
seene at Damasco. This Kinge Achaz his sonne /  
godly Ezechias / perceyuinge that these thinges  
whiche his father hadd done / were repugnant and  
contrarye vnto Godds worde / hurtfull also to the  
consciencs of his subiects / he (I say) did fall away  
from

4. Reg. 18.



frō the Kinge of the Assyrians / which yet was now  
 his superior and hygher poure. Indeede he soughte  
 fyrst to pacifie hym with gystes / which thing when  
 he coulde not do / then to the vttermost of hys poure  
 he dyd defende hym self / and his people agaynst  
 hym. Neuertheles in this matter sedicion muste be  
 auoyded so much as may be / and these princes must  
 not vnder the colour and cloke of Religion / seeke  
 theyr own gayne and honor: but here only let thē res  
 siste / that nothing be done contrary to Godds wor  
 de / and not for those thinges which are done to hinc  
 der theyr ambition. Of this corrupt affection yf thei  
 be cleare / and onely for Religions sake do resiste the  
 wicked proceadinges of theyr hygher princes and  
 Lordes / let them not thincke that they do herin anye  
 vnrightheousnes at all. But yf one will obiecte and  
 saye: Thys maye not be / for all men are commaūded  
 to obeye the hygher poures. I answer / It is true Rom. 13.  
 indeede that the holy scriptures do commaūde / that  
 euerye soule shulde obeye the hygher poures / but so  
 farr as by Godds word it is lawfull to obey / and no  
 further. For the holy scriptures do likewise say / that  
 the Rular is not any feare to them that doth good /  
 but to them that do euell. Wherfor seyng these prin  
 ces / in this case by theyr endeuoir and laboure / do  
 promote that which is goode / they do well and not  
 euell: and so ought they for this doinge to be with  
 out fear of the hygher poure / because that herin they  
 do not resiste agaynst them / with that Resistauce  
 which is forbidden. Wilt thou (saith he) be without  
 G feare

feare of the poure: do well then / and so shalt thou be  
prayed of the same: If these princes and rulars do  
defende godlynes and religion / they do good / then  
by the iudgement of Goddes worde they are with-  
out feare of the poure / and do deserne prayse of theyr  
hygher poures and lords. But yf thou do euell (saith  
Paule) then feare the poure / for he beareth not the  
sworde for nought / but is the minister of Godd to  
take vengeance on them which do euell. Thus doth  
this place arme the myndes and consciences of these  
inferior princes of whom I speake / that they shulde  
not feare theyr hygher poures / when for the defence  
of Goddes religion / they do resiste and not obeye  
theyr wicked commaundementes. Yf any will now  
thus saye agaynst me. He that hath the kinglye and  
supreame auctoritie / vnto whom by othe I do owe  
obedience / commaundeth these thinges / and there-  
fore I must obey. I answer that thou arte not bound  
herin to keape any such othe or promys. For when he  
commaundeth those thinges whiche are agaynst  
God / he doth not the office of Goddes minister / to  
him the therin thou dost owe neyther faith nor obe-  
dience. Agayne yf thou wilt aske / By what righte  
may these vnder rulars and inferiour magistrates /  
thus sett them selues agaynst the hygher princes /  
which haue the verye supreame right and poure to  
defende pure and godlye Religion / and the true  
faith. I aunswere. That the electours of the Em-  
pire / and the Princes of Germanie / and the fre citys  
es / do it by the Imperiall poure and righte / whiche  
is



is committed vnto them: And that the Magistras  
tes and Rulars whiche are in kingdoms / they do  
and darre do it / by the Kinglye poure and right lyz  
fewyse committed vnto them. For Emperours and  
Kinges / and such hygher poures / haue therfor cho  
sen and taken these vnder Rulars and officers / as it  
were into a parte of they: Rule / to be they: helpers /  
in administringe and ordering they: businesses and  
charge / to the endethat Justice might flourish so  
much the more. And euen so from the begynninge  
poure and Rule was gyuen vnto these / that they  
shulde rule the common wealthe / for that part ther  
of / whiche was committed vnto them / iustlye / vpr  
rightlye / and godlye. Whereof the Emprour in the  
Code doth saye / that yf he shulde commaunde anye  
thinge agaynste righte / he wolde not that any suche  
decree of his shulde auayle in iudgementes . The  
very same thinge is to be sayde / where a kinge or  
suche which do retayne the supream auctoritie / do  
commaunde or determyne anye thinge agaynste  
right. Not vnworthily is Traianus the Emperour  
therfore commended / who when he delyuered the  
sworde to a Rular in his Empire / sayde: If I do cō  
maunde Juste thinges / vse this for me / but yf I do  
require vniust thinges / vse it agaynst me. But on the  
contrary part / Gregorie the great / Byschopp of Ro  
me / can not in this behalfe be praysed / but disprays  
sed / and accused: Who seinge that the lawe whiche  
Mauritius the Emperour had made was vniuste /  
which was / That no man entangled with the mat

ters of the common wealch/or which was appoin-  
ted to the warrs/might be made a priest or a mōck/  
he wrote to the Emperour/That after that he hadd  
seene hys lawe/he was wonderfullye/afrayed and  
astonied/ And therfor he desireth hym to diminishe  
somwhat of the rigour of the lawe/or els to chaūge  
it altogether: But yet he added/ That as touchinge  
hymself / after that he hath now done his office in  
admonishing hym/now for the obedience which he  
doth owe vnto him/he wolde publishe his lawe/as  
he hadd commaunded . Thys acte surely can not  
but be reprobued in this Busskopp. Agayn here thou  
wilt happily saye. What yf the hygher Prince will  
not allowe me to do myne office/or doth reuokethis  
parte of myne office? Truly no man cā take that frō  
thyne office/which God hath cōmaunded the to do  
in it. No mā can discharge the of that dutye/where-  
with God chargeth the in thyne office / wherfore so  
longe as thou bearest thyne office/do thou the du-  
tye that longeth to it . Many there are which do  
thincke/that when this dealinge and doinge of the  
inferior magistrate agaynste the hygher Rulars is  
thus straitly required/ That Godds Religiō is not  
to be promoted after this manier by thē/but rather/  
that they do sufficientlye the thinge which belōgeth  
vnto them/yf they do forsake theyr office/ and gyue  
ouer their Rule and auctontie. So do not I thincke  
fe/Thy dignitie and office is not so lightly to be gy-  
uen ouer. Thou dost gyue ouer thyne office / because  
thou wilt not strayne thy self therein to promote the  
glorie



glorie of Godd: And this is to depart and fall from  
thy vocation: which thou oughtest not to do/ especia-  
lly whē thou dost playnly see/ that thy rounce and  
place/ shalbe bestowed vpon those/ which ar wicked  
and both do/ and will oppresse the kingdom of God.  
These men must abyde therfor in theyr offices/ so lōg  
as they be not putt out of them by the higher pous-  
res/ and strōgly must they defend the glorie of God  
in them.

Now when I on this maner do entreate of these  
things/ I do not make or shewe an easye waye to  
sturre vpp sedicions. But this onely I do seke/ and  
care for/ That those thinges which do belonge vnto Matt. 22.  
Godd/ shuld be gyuen vnto Godd: and those thin-  
ges which are belonging vnto Cesar/ shulde be gy-  
uen vnto Cesar. If the wordly substaūce and riches  
of men were required and asked by the hygher pous-  
res/ I wold counsell to gyue thē. But in those thin-  
ges which do belonge vnto the wo:shipp of Godd/  
I say/ that thei must not yealde to the wicked reques-  
tes of they: hygher Rulers and lordes: here is no  
place to be gyuen to thē/ but in our owne ciuile mat-  
ters we must yealde/ yf to yealde in them be not a-  
gaynst Goddes lawe. In which case Naboth is to 3. Reg. 21.  
be excused/ which wolde not graunte hys vyneyard  
to the Kinge: He dyd it not of couetousnes/ or of to  
great a desyre which he dyd beare to the thinges of  
the world/ but because he dyd knowe that in gyuing  
awaye of his vineyarde so/ Goddes lawe shulde be  
broken/ by which he hadd appointed/ that the feel-

des and possessions amonge the people of Israell/  
Num. 33. Shuld remayn in theyr tribes and kindreds / as they  
were iustly distributed at the beginning. This lawe  
of God wolde Kinge Achab haue broken / and ther-  
to required he the cōsent of Naboth / which he with  
a good and a safe conscience could not do / and ther-  
for wold not. But halas / sorow it is to behold / how  
that there are many Dukes / Earles / and such prin-  
ces / from whome yf an Emperour or a Kinge wold  
take their dominions / landes / lordships and inhe-  
ritance / they wold leaue nothing vndone / yea they  
wold do all that they could do / to defend their own /  
and to resiste their vnrighteous doinge: But when  
the kingdom of God is assaulted by tyrauntes, and  
the gospell and bequest of the bludd of Christe taken  
violently and wretchedly away from them / and frō  
the children of Godd which are committed to theyr  
tution and defence / they will do nothing at all. Yea  
when they are required of theyr hygher poures / as  
ministers of theyr furie / to destroye and ouerthrow  
the gospell / then they neyther sturre nor speake anye  
thing at all / but do as they are biddē. In theyr own  
cause they can fight / and rebell / but in Goddes caus-  
se / they are as it were no princes nor Rulers. Where-  
by we can not thincke any other thing of them / then  
this / That they do not at the hart esteeme the gospell  
of Christe.

A confuta-  
tion of the  
places al-

Nowe this is remayning / that I sholde answer  
vnto those reasons which were put forth at the be-  
gynning to proue that the dwelling together of the  
faiths



faithfull with the vnfaithfull is lawfull / and con- ledged.  
fute them. Firſte / the example of Chriſt is ſet againſt  
vs / which dyd eate and drinke familiarlye with ſcri-  
bes / phariſees / publicanes / and ſynners. We muſte  
remembre that Chriſte was not onlye ſtronge / but  
the chiefe heade of all them which be ſtronge . He  
coude ſo proſyte them which were euell / that theyr  
euill ſhuld not hurte him / and therfore might vſe fa-  
miliaritie with the wicked. Euen ſo there is no cauſe  
to the contrarie / but that they which be learned  
and conſtante in the trueth / ſuche as can profit the  
vnfaithfull by their cōuerſation and familiar being  
with them / and not be hurt by it them ſelues (as we  
haue admoniſhed before) may be conuerſaunt with  
the vnbeleauers and wicked.

The ſeconde place is / Paule wolde not that the  
faithfull married vnto an vnbeleuer ſhoulde departe / 1. Cor. 7.  
yf the vnbeleuer will dwell together with the other.  
This I do alſo acknowledge / as befor I haue ſaid:  
for vnto the / al neceſſary buſineſſes / eſpecially thoſe  
which are ordeyned of God / are to be done. And yet  
in that place which is here alledged / Paule is not ſo  
to be vnderſtanded without exception / as theſe mē  
do iudge: for yf the vnbeleuig married parſon / ſhould  
cōtinually moue the faithfull to Idolatrie / or ſhould  
not ceaſe to blaſpheme Chriſt / and prouoke the other  
to cōmit like blaſphemie / ſo lōg as thei did liue toge-  
ther / this ioynt life in mariadge were not to be cōti-  
nued: for this were not to dwell together / but to cō-  
ſpire together againſt Chriſt: Paule therfor ſpeaketh  
G iij of ſuche

of suche cohabitation as is laifull without fuche  
foliciting or mouinge to euell and blafphemye.

2. Cor. 5. An other fentence of Paule is broughte which he  
writeth to the Corinthians/where he teacheth that  
all couetous parsons/ euill fpeakers / d: oncfardes/  
whoremungars/ and fuch lyfe/ are not to be auoided/  
for then fhoulde they haue gone out of the worlde.  
But he wold/ that we fhoulde kepe our felues fro the/  
which being called brethren/ are infected with thefe  
vices. As concerninge this place/ we muft confis  
der the mynde and purpofe of Paule. Firfte he dyd  
perceyue that for the neceffitie of lyfe it coulde not be  
that the faithfull fhoulde auoyde the companie of all  
which at that tyme were vnbeleuers/ for the greater  
part of men at that ceafon was without Chrift/ and  
they beinge auoided of our men/ coulde not therby  
haue bene made the better/ But into the which bes  
fore were brethren/ bothe forrowe and fhame was  
dryuen/ when they dyd fee that they wer now fhon  
ned of the godlye / to whome as they were before  
righte deare / fo with them they were familiar.  
And by this meanes the church was not euill repor  
ted/ neither for clofinge of euill among themfelues/  
nor for to feuerre separatinge themfelues from them  
which were not yet conuerted: feing that they lyued  
with the vnbeleuers/ partly for the neceffitie of lyfe/  
partlye to turne them to the gofpell of Chrift: wher  
fore this fentence doth make nothing at all agaynft  
thofe thinges which we haue alreadye fpozen.

Moche leffe maketh that for them which they do  
bringe



Bringe in/that Abraham did become a straungier Gene. 12.  
 amōg the heathē and Idolatrours: first that which  
 Abraham dyd/euen by the callinge and commaun-  
 demente of God he dyd it. Againe he was of suche  
 knowledgē and constācie in the truithe that he coul-  
 de be conuersaunte with the vnbeleauers with out  
 hurtinge of him selfe/and wyth moche profyting of  
 thē. For he caryed aboute with him the name of god  
 and his holy and true worship/whither so euer he wēt.  
 And the very same thing/maie we answer of Lot.

For if Lot went to Sodome / with a Good myn-<sup>5</sup>  
 de to teache thē true faithe and godlie life/he owght Gene. 13.  
 not to be accused therfore/for it was well done / yea  
 it was the prouidence of God towards the Sodo-  
 myts / that they mighte be better taughte / and er-  
 nestly called vnto repētance. So dothe God admo-  
 nishē before he destroyeth. So Abraham was sent  
 amonge the Cananites. On this sorte to go amōge  
 the wicked/and vnbeleuers is lawfull and laudas-  
 ble. But if Lot went to Sodo only because the pleas-  
 saunte commodytie of the place pleased him/he dyd  
 not wel. Neither indede dyd his going thither hap-  
 pen luckelie/for he was led awaye captiue / so that  
 he was in nede to be rescued again by Abraham. Gene. 14.  
 And likewise when God burned the Cytie / he was  
 compelled euen against his will to forsake it.

Of Naaman I shall not nede to speake nowe/for 6  
 of him I haue spokē inough before. I suppose lyke 7  
 wise that the cause is opē and plaine inoughe/wher-  
 fore manye of them which were healed of Christe  
 were

were sent frō him to their own couētrie/and kindred/  
to publishe and declare amōge thē/ what hadde hap-  
pened vnto thē. This now remayneth/ that I shal  
de peculiarie speake of the Iues/ and heretikes. for  
these too kindes of mē do in all places this daye liue  
amonge/and do dwell together wyth the Christiāns.

**Of the Iues** As concerninge the Iues / there be certayn reas-  
sons why they are to be borne withall and suffered.  
Of which Augustine/ amonge others/ doth make  
mencion in many places. Firste/they aboue all other  
sortes and nations of men hadde the promise made  
vnto them. Neither are they all yet vtterly to be des-  
payred of/ for the roote remayneth into the which  
they maye be ingrafted agayne / and nowe and thē  
some of them / though not many in Vmbrie / do  
come vnto Christe. Paule saith to the Romains/  
**Rom. 11.** that partly blindnes is happened in Israel/as if he  
wolde saie / not vpon all / nor for euer. And after-  
warde he saith/when the fulnes of the gentyles ys  
comme/thē all Israel shalbe saued: vnto that ende  
therfore the lorde saueith/ and preseruith them vnto  
this daye. And that thou sholdest not thinke that  
this place is to be vnderstanded allegorically of the  
spirituall Israel/ Paule teacheth it as a myserie/ ad  
**Esa. 59.** Dothe recite the prophecie of Esaie / in which it is  
sayd: That then all the iniquite of Jacob shal be  
**Quest. E.** taken awaie. Besids this they are called ennemies/  
**uāg. lib. 2.** But yet beloued for the fathers. And Augustine ex-  
**quest. 33.** pouindinge the historie of the prodigall sonne/ saith/  
**Lue. 15.** that he dothe represent the gentiles/ for as he went  
in to



into a farre countrie/ so the gentyles dyd departe so  
 farre frome God / that they worshipped Idolls as  
 by a publike order and custome cōmenlye receyued:  
 But the elder sonne/ by whō the people of the Iues  
 is signified / went not farre awaie / but was in the  
 felde/ not in his fathers house verylie / which is the  
 church / but in the field/ for the Iues are occupied/  
 and cōuersaunte aboute the letter of the scriptures/  
 they vnderstāde them with an earthly and fleshy  
 mynde. And therfore it is sayde / that he was in the  
 felde: At the begynning he wēt not into the house/  
 but at the last he shall entre/ and be called also: And  
 alwaies Augustine bringith this sentence to per-  
 suade men to suffer the Iues / which is writē in the  
 58. psal. as he nobred the Psalmes. Sley them not/  
 lest my poeple do forget / but scater thē abroad. 2c.  
 The sonne of God praieth the father/ that the Iues  
 mighte not be utterlie slayne and destroyed but  
 scatered abroad throughe the worlde. Other couns-  
 tries and nacyōs/ being subdued of the Romaynes  
 receyued their lawes and rytes/ and so became Ro-  
 mains/ but the Iues although that they also were  
 ouercomme of the Romaines/ yet were they neuer  
 made Romaīs/ neither i ordinaūces/ lawes/ nor res-  
 ligiō. They do kepe their own lawe (so farre as they  
 cā) euē vnto this daye: They wander aboute dispers-  
 sed and scattered abroad/ neither do they forget the  
 lawe of Godd/ they haue it/ not to obserue it indee-  
 de/ but only they do reade yt/ and they do also reteyne  
 certeyn signes/ as Circūcisiō and other ordinaūces/  
 by

Lib. de fis-  
 dererū in  
 uisib. cap. 6  
 Psal. 95

By which they are knowē from others. But they offer no sacrifices/for to sacrifice was lawfull only at Hierusalē. And thus it semeth that the lorde hathe sett vppon them a signe / as he dyd vppon Cain/ which slewe his brother Abell.

Neither is this their dispersion amonge all the nations of the worlde vnprofitable for vs. They are braunches brokē of/and we are grafted in their place / which thinge whikest we do beholde / we must acknowledg the iustice of God towards them/ and his grace towards vs: And we muste take hede/ that we be not lykwise cutt of through vnbelefe/for the which they were broken awaie. Ther is another comoditie besydes this that commith of this their dispersiō which is / that they do kepe our bokes/ the holy byble I do meane. These they do carye aboute with them/they reade them/and though they beleue not/because they are blinded / yet do they cōfesse that these wrytinges are true. And so though they be our enemies in their mynde/yet the bokes which they haue and do reuerēce/are our witnesses. wherefore I cā not maruayle ynoughe at those mē which do persecute and hate the tonge of the Hebrewes/ and the Hebrewē bibels / and do burne them/whē as Augustine in his boke / De doctrina Christiana, dothe bidde / that we sholde go to the truithe of the Hebrewē tonge / if we do doubte in any place of our translations. The selfe same thinge dothe Hierome teache in manye places. But they saie that these bo-  
kes are corrupted of the Iues. Heare I thinke good  
to

hb. 2. ca. 11.



55  
to answer with Hierome. Either saith he they dyd  
this before the comminge of Christe / and the preas-  
ching of the Apostles / or after: if before / it is mar-  
uell that when Christ / the Apostles / and Paule / dyd  
reproue moste shāfull faultes in the Iues / that they  
wolde haue kepte in silence so greate and haynous  
a sacriledge as this: surelie if it hade bene so / they  
wolde haue reproued yt. But if it was done after  
Christes ascēsiō / they wolde thē chieflie haue corrup-  
ted those places which do make mēciō of Christ / and  
those which Christe / and his Apostles did alledge.  
But those remayne safe and vncorrupte / the same  
sense and meaninge of thē is in their bible in which  
they were recyted of Christe / and his Apostles (for  
aboute the wordes they were not so curious) wher-  
fore it is not lyke / that they haue corrupted any other  
places at all in the holy bookes of the scripture. Yea if  
a mā dothe iustly beholde thē / he shall see that they  
haue many moo testimonies and sentences for vs /  
more plaine / I saye / then our cōmen translatiō has  
the / as in the .2. Psal. Kisse the sonne / where ours has  
the / laie holde of knowledg. In like maner the whos-  
le .53. of Esaie / which dothe moste plainlie prophecie  
of Christ / remayneth vncorrupt. The bookes therfore  
are not corrupted. Yea they coulde not haue corrup-  
ted those bookes though they wolde / But it shuld be  
easyly espied: for ther be of them manye moste awn-  
cient in wryten hande / which haue bene kepte moste  
diligentlie of Christians. But let vs retourne to the  
profyt that Augustine speaketh of. Many mighte  
thinke

thinke/that those things which are spoke of the olde  
people were vayne and fayned/ and likewise those  
things which we do tellowte of the prophettes/  
excepte they dyd see the Iues theselues yet liuinge/  
and remayninge/with their booke/which do beare  
witnessse to the things that we do speake: wherfore  
though the Iues be blinded in mynde/and in harte  
are our enemyes/ yet euen them and their booke we  
haue moste plaine witnessses of our faith. Aske the  
of the prophettes whom Christ dothe alledge/they  
graunte theym to be true. Aske them of the vnder  
standinge of the/in yt they are ignoraunte/ because  
they are blinded. And amonge all other witnesssin  
ges/that witnessse which is gyuen of a mans enemye  
is of greatest weight/ and makith most for him: Of  
suche witnessses truly the lord hath provided good  
stoore for his churche. For we haue not only the bo  
kes of the Hebrewes to make for vs/ but also the ver  
ses or rydles of the Sibylles/ which were of an hea  
then poeple. It is not to be thought/ that our elders  
fayned those verses: for Sibylles booke were euen  
commune/in all mens hands/ in the tyme of Euse  
bius the bisshope of Cesarea/of Lactantius/ and of  
Augustine. All which do vse/and alledge them. But  
if they hade alledged false and counterfett verses/  
the heathen men which then excelled in knowledge/  
and were very many also in numbere/they wolde ha  
ue reprobued theym as vayne men and lyars. If then  
men wyll gyue this vnto the verses of the Sibylles  
that they be vncorrupte/ moche more is it to be gi  
uen



nen to the booke of the Hebrewes. Thus hath it pleased  
 the lord to defende and arme his churche / yea  
 euē with the testimonies of his aduersaires. Wher  
 for let the Iues be suffered amonge the Christians /  
 both for the promise which they haue of the saluaciō  
 to comē to their stocke / and also for the commodi  
 ties which they do carie with them / such as I ha  
 ue rehearsed. And for this cause / they be not only by  
 lawes suffered / but also they haue their Synagog  
 ges graunted vnto them: As in the Nouellis Con  
 stitutionibus of Justinian / and in the Decrees / it  
 doth appere: But this is permitted vnder such con  
 dition that they shuld not haue moo Synagoges  
 then they had before / nor greater: Yet maye they  
 repaire them that fall into decaye: This was graū  
 ted to them / bicause that in their cōgregacions / ther  
 is no impiete / nor wickednes committed: They do  
 but reade only the booke of the holy scripture / and  
 do publicquely praye. In which thinge yet the Ma  
 gistrates and Bishoppes / do euell / which do not dis  
 ligētly serche / take heede / and prouide / that they do  
 nothinge els in their congregacions indeede / then  
 that I haue spoken of: for they shuld by al meanes  
 take heede / that in their publique and cōmon pray  
 ers / exhortations and readings they do not speake  
 euell of Churste our lord and Godd. Which thyng  
 seing they do not / both the Magistrates and the  
 Bishoppes are in greate fault. Vnto Turcks this  
 ought not to be graunted / that they shuld gather  
 them selues together in congregacions to do their  
 Godd

Godd seruice / bicause that in the same they reade  
neither the old Testament / nor the newe / but only  
their own blasphemus and filthie Alcorane. Mo-  
rouer the Iues shuld be forbidden the practise of  
their exchainges / and their vsuries. For not without  
much dishonesti and shame / do they afflict many  
poore Christians therewith. But Christian Princes  
and Rulars do take tributes / and gret taxes for thes-  
se gaynes of vsurie and shamefull couetousnes of the  
Iues / so farr ar they from forbidding them these  
wicked practises. Agayne Christian princes do not  
prouide to haue the Iues which do dwell vnder  
their dominions taught in Goddes truithe: which  
indeede is an euill negligēce in them: for truly they  
ought to compell the Iues to comme vnto the gods-  
ly sermons of the Christians / and that often tymes.  
Els if they be left in this point neglected / they do  
waste dayly wors and wors / and lytill yea no hope  
at all is ther to be hadd of their conuercion. These  
princes are likewise bound to take heade that the  
Iues do not corrupt the Christians / which ar vnder  
their Rule / that they do not seduce them and bringe  
them into Iuisshnes. Neither shuld the weaker sort  
of Christians haue any familiaritie with them / but  
only such Christians as be learned / and constant in  
the truithe. And that for such causes / as I haue al-  
ledged before. Last of all it is meete and conueniēt /  
that they shuld be known from the Christians by  
their araye / or som suche outwarde signe / les any  
man at vnwares shuld be conuersant with them /



as though they wer Christians. And thus much of  
the Tues Ball suffice. Now will I entreate of Heretikes: 57

This worde Hæresis, is deriued of the Greke worde  
de/αἵρεσις, which signifieth to chose/to pick/ or to cull  
out. For heretikes do chose out/ vnto theselues sum  
doctrine which is contrarie to the holy scriptures/  
and do obstinately defend the same. Vnto this euell  
they are brought/ either bicause they do not know  
the holy scriptures/ either bicause that though they  
do knowe them yet they do contemne and despise  
them either els bicause they do applye theselues to  
get sum honor or riches by this meane. Wherefor  
Augustine saith. He is an heretike which either en- Lib. de v<sup>a</sup>  
uentith/ or folowith fals and new opinions for ony tilit. credē.  
worldly commoditie/ and cheifly to gett himself  
glorie ad autorite. But of Heresie I will make this  
definicion. Heresie/ is a choise and obstinate defen- V what he  
ce/ of certeyn doctrynes which are contrary vnto tesie is.  
Goddys worde/ springinge/ either of the ignoraunce  
or of the contempt of the holy scriptures / to gett  
therby aduāitag/ or honors. Ther are foure kyndes  
of causes in this definicion. The formall cause is/  
chosinge and defending of picked doctrynes. The  
materiall parte or cause is picked doctryns contrary  
to Goddys worde. For he that beleauith no doctryne  
at all/ is godles/ and not an Heretike. The cause ef-  
ficient by which they are moued to Heresie is/ igno-  
raunce and contempt of the holy scripture/ and lust  
or couetous desire. The end whi men fall to Heresie

is/to obtayne Honors/ad riches: for they do abhorre  
 re the Crosse which folowith the preachinge of the  
 Phil. 3. gospel/ad as Paule saith/They? belly/is their god.  
 Quest. in Augustine hath also this diuisiō. Euell catholiques  
 Matth. are they / which do lyue otherwise thē they saie that  
 quest. 11. they do beleaue. Schismatiques are they/which for  
 diuersitie in opiniō do diuide ad separat the church/  
 for *σχίσμα*, is to deuide. Heretikes are they/which pers  
 Lib. 2. con- seuerer/and cōtinue in that schisme. But in an other  
 tra Cresco. place he saith. That Heresie/ doth differ frō schisme.  
 cap. 7. for a Schisme/is a stryfe which risith vppon diuer  
 sitie of sentēces. Neither can a dyuiding or a schisme  
 be/ onles they which do make it do thinke and holde  
 cōtrarie thinges. But Heresie is/an inueterat schis  
 1. Cor. 11. me. Saint Paule obseruith no such diuersitie/for he  
 vsith theise too wordes for one thinge. Nowe that  
 ye se what Heresie is / consider well wether that the  
 papistes be heretikes / or no? They themselves do  
 stoutly saye that they be none. Yea ad sum other ther  
 are / which dare affirme / that the papistes do differ  
 from vs only in certayn abuses of ceremonies/ and  
 not in the doctrine of faith. But how farr theise mē  
 do err from the truithe/ it shall forthwith appeare.  
 For I will playnly proue/that the papists are Heres  
 tikes / and do mayntayne Heresie againste certayn  
 principall doctrines of our faith.

1. First in the Article of Justification/ the papistes  
 The Pa do picke out vnto themselves this doctrine: That a  
 pistes are man is not iustified by faith only / But by goode  
 heretiques worcs.



<sup>58</sup>  
 worcks also. Which doctrine is contrary to the holy  
 scriptures. Paule teachith thus. We holde that a  
 mā is Justified by faith/without the deedes of the Rom. 3.  
 Lawe. Agayn he saith. We do knowe that a man is Gal. 2.  
 not Justified by the deedes of the lawe / But by the  
 faith of Jesu Christe. And Peter/whom Paule did  
 thē withstōd/ did not speake agaynst this doctrine.  
 Of the Jues/also he writith thus. For being igno- Rom. 10.  
 rant of Gods righteousnes / and goinge about to  
 establishe their own righteousnes / they were not  
 obediēt to the righteousnes of God. In which plas  
 ce he settith theise two righteousneses / the one/  
 against the other/the righteousnes of faith/against  
 the righteousnes of worcks/so that the one exclus  
 dith the other. The same thinge he doth where spea- Rom. 11.  
 king of Justificatiō he saith. If it be of grace/thē is  
 it not of worcks/if it be of worcks / thē is it no more Phil. 3.  
 grace. To the Philippians he playnly saith/that the  
 worcks which are wrought before Regeneracion/  
 can not iustifie / for he doth counte them to be but  
 losse and dunge / which truly he wold not haue dos  
 ne / if they hadd such poure and vertue / that they  
 could iustifie. This is most playne/that men before  
 regeneraciō are euell/and then must this sentēce of  
 Christes stōde true. An euell tree cā not bringe forth  
 goode fruite. For how can it be/that they which are  
 deade as cōcerning righteousnes/ can of thē selues  
 go ony thinge forward vnto their new birthe: And  
 we all wer such/euē deade throughe synne/and the

B ij

children

Ephes. 2. Children of wrathe. The Epistle writon to the Hebrues doth witnes/ That without faith it is impossible to please God: And to the Romainys Paule saith. That what soeuer is not of faith is Synne.

Rom. 14. This is the doctrine of the scripture cōcerning this matier. The papistes (as I sayde) do teache cleane contrarie doctrine / and do obstinaty defēd it / notwithstanding that they be admonished of their error by the holy scriptures / by the aunciente fathers / as Hierom / Augustin / and others / by the godly Cōuncels / as Africanum / Mileuitanum / Atrousicanum / And now also being admonished therof by vs / yet will they not leaue their error: Wherfor by the former definitiō of Heresie / they are proued Heretikes.

An other doctryne also they do hold which is this. That the worcks which men do after regeneracion / are meritorius of their own worthines vnto euerlasting lyfe / And that they do fulfill the lawe of God. Yea they be not content to saye this only / But they adde. That men can do more goode worcks thē the lawe of Godd requirith. For (saye they) to lyue a synngle lyfe / to preache the gospell frely / mē are not commaunded by any expres cōmaundement of Godd. This they do teache / and obstinaty defend. But we do lern out of the holy scriptures / that The afflictions of this lyfe / are not worthie of the glorie / which shalbe shewed vppon vs. He speakith heare of the best kind of worcks / euen of sufferinge martyrdom. Besides this eiche man dothe fele him selfe bounde betwene / and giltye of the breaking of theis two commaunds



maundementes. Thou shalt loue the lord thy God  
 which all thy harte / with all thy soule / and with all Deut. 5.  
 thy mighte: lyke wise of that same other commaun-  
 demente. Thou shalt not luste / Ther is none among Exod. 20.  
 mortall me / that dyd ever fulfill those commaundes-  
 mentes. For the prophet sayth: that our rightuous-  
 nesses / are as the clothe stayned with the floures of Esa. 64.  
 a woman. And Christe wolde haue vs all / yea euen  
 the blessed virgin / and the Apostles themselues to  
 praye / forgyue vs our trespasses. James addeth / in  
 many thinges we all do synne. John sayth. And if Mat. 6.  
 we saie we haue no synne / we do deceyue our sel- Iacob. 3.  
 ues. This do we learne in the holie scripture / of our 1. Ioan. 1.  
 continuall synnyng: they teache not then that we  
 can do any thing more then we sholde. But here the  
 papistes do seke startinge hooles / and saie that they  
 which liue a sole life / they which do preach the gos-  
 pell frelie / do more the the lawe comaundeth / as I  
 sayde. But this is not true / for they which haue the  
 powre to liue a sole and chaste lyfe / ad do know that  
 in this kinde of lyfe they shall more paynfully and  
 profitably labor in the preachinge of the gospel of  
 Christe the otherwise. They are bounde to take it on  
 the ad to lyue in it. For if they do yt not / it is certeyne  
 that they loue not God with all their harte / by cause  
 they sholde then leaue vndone somewhat that they  
 mighte do / to the glorie of his name / and wolde  
 not. Like is to be saide of the / which mighte preache  
 the gospel frelye / and do se that it shalbe for the ins-  
 crease of the kingdō of Godd / and do it not. Whers

fore seinge the papistes do bothe thincke and teache otherwise in this matier then the holie scripture dos the teache/ and do defend their errour with an obstinate mynde they are heretikes.

They do chose vnto them selues also an other doctrine/ which is/ that they which be regenerat / muste alwaies doubt of their saluatiō. But Christ/ the Apostles/ and the whole scripture/ do teache cleane contrarie/ he that beleuith in me (saith Christe) has the everlasting life. If he hath it/ howe cā he doubt of yt then? And it is writen in the Actes. To him giue all the Prophetes witnesse/ that all they which beleue throughe his name/ shall receyue remissio of synnes. And to the Romains / whō he hath called/ them also he iustified/ whom he iustified/ thē he also glorified: But here the papistes haue this shifte / A mā muste not doubt of Gods promises (they saye) but he muste doubt of the infirmitie of his fleshe/ that he can not do those thinges which are to be done / to obayne the promises of Godd. Butt we be admonished by Abrahā's example / that we sholde not in beholding of our imbecyllitie/ faine in faith/ nor fall from beleauinge certainly the truithe of the promises: he considered not the barren wombe of Sara/ nor his own old and effoebled bodie/ he stacered not at the promise of God through vnbelefe/ but became strōge in faith/ and dyd giue glory vnto God/ knowinge that he was sufficientlie able to performe those thiges which he promised. 2c. Therfo: By faith is the enheritaunce gyuē that it might come



come of grace / that the promise mighte be certaine Rom. 4.  
 and sure: for if the certayntie of our saluaciō did hā  
 ge on our merytes ād worthines of our worckes/it  
 sholde alwaies stumble/and be in daūgier of ouers  
 th:owe. Thus the papistes do spoile men of health  
 full hope/ād make mē doubt / if not despaire/ which  
 is not to be done: for that nature of hope maie not  
 be inuerted which Paule teacheth to be suche/that it Rom. 5.  
 dothe not make a man ashamed: if then we do cer  
 tayne hope and loke for life euerlastinge / we shall  
 not be deceyued: and seig it is the holye ghoste that  
 beareth the witnes vnto our spret/that we are the chil- Rom. 8.  
 dren of Godd / surly his witnes we may not reiect/  
 without cōmitting gret offence. I am sayth Godd/  
 The lord thy Godd/this will he haue them that be Exod. 20.  
 his to beleaue: And whosoever beleauith this/ hath  
 the quiet peace of a iustified consciēce/ and knowith Roma. 5.  
 hymself to be in safetie/for Godd is his iustifier / ād  
 who shall condēne hym/whom Godd doth iustifie.  
 Against al theise manifest testimonies of the Holy Roma. 8.  
 scriptures/theise men do teache their contrary docs  
 trine/and do obstinaty defend it/ wherfor they are  
 heretiques.

Moreover they do teache that euery mā must sas  
 tiffice for: hys synnes in this lyfe / which if he do  
 not/then must he go to purgatorie: And that by the  
 poure of the Keyes committed vnto them/they can  
 turn the euerlastinge punisshment in to a temporall.  
 If therfor satisfaction be not made whilest a man  
 is in this lyfe/he shall do it/when he is goone out

Psal. 32. this lyfe. But against this / the holy scriptures do  
Rom. 4. teache. Blessed are they whose vnrightheousnesses  
are forgyuen / and whos synnes are couered. What  
blessednes / I praye you shuld this be / if they which  
be reconciled vnto Godd / shuld be bownde to  
sustayne such paynes and punishmentes. When a  
Synner doth repent (saith Godd by the Prophet)

Ezech. 18. The synnes that he hath done / shall not be thought  
vppon. But Godd will thincke vppon them / if it be  
true that either a man must satisfice / or go to purga  
torie / if Godd wil so sharply punishe them by such

Apoc. 14. paynes as they saye are in purgatorie. It is writon  
in the reuelacion. Blessed are the deade which do  
dye in the lorde / euē so saith the spiet / that they rest  
from their labours. They which do dye in the lorde /  
that is the beleauers / how do they rest frō their la  
bours / if it be so that they must yeat be vexed in pur  
gatorie? Churste our Sauour when he did forgyue  
synnes sayed. Thy faith hath made the safe: go thy

Luc: 7.

Ioan. 8.

Lnc. 23.

Phil. 1.

wayes / synne no more. To the theif he saied. This  
daye thou shalt be with me in paradise. Paule desis  
red to be loosed / and to be with Churist. How chaun  
cith it that here is no mencion made of purgatorie?  
In the old lawe / ther wer sacrifices ordeigned / for  
princes / prests / for the Nazarites / for the lepars / for  
gelousie / for the synne of ignoraunce / and many such  
lyfe. How happeneth it that ther was no sacrifice  
appoited for the dead? The church truly (as we also  
do graunte) hath keyes comitted vnto it. And ther  
se are / the preachinge of the gossell / that is the for  
gyues



gyuenes of synnes to the which do beleaue in Christ Mar. 16.  
 ste/and the threateninge of condemnaciō/through  
 which heauen is shutt againste the vnbeleauers.  
 One key is the promys/an other key is faith/by theis  
 se two keyes heauē is opened to the penitēt. These  
 keyes Christ did delyure whē he sayed: goo in to the  
 whol world/and preach the gospel to euery creature/  
 he that beleaueth and is baptised/shalbe saued. These  
 ministers do occupie these keyes which do preach  
 the gospel. But here is no mencio made of altering  
 of Goddes iudgements/nor of turninge of punish-  
 mentes. Christe our sauour/by that one sacrifice of  
 his bodye/ones offered for all euer/did worke per-  
 fect saluaciō/and made a perfect and consummate  
 ende of sacrificing for synne: where then is their en-  
 uented satisfactiō for synne? Yea who doth not see/  
 that this theyr doctryne doth withdrawe frō Christ/  
 the fulnes of that his satisfactiō with which he sas-  
 tified for vs: when they do saye that it is not suffi-  
 cient/except we do adde ours also. And this theyr  
 wicked errorr they go about to colour/ because the  
 olde fathers vsed oftē times this worde/ satisfacti-  
 on. But they will not see/that the fathers mēt there-  
 by/to satisfice the church/when they were receyued  
 publicquely to repentaunce / and not to satisfice to  
 Godd. Except thou wilt saye that to satisfice is no-  
 thing els / but when one doth make himself appor-  
 ued vnto an other man. For euen so are we saide to  
 satisfice to Godd/when as after our cōuersion and  
 turning to his grace / we do lyue godly for his pleas-  
 ure

sure/to aproue our selues vnto hym / as his childre.  
Thus satisfactions/are signes of the forgyuenes of  
synnes and of true repetaunce. But(as I sayde)thei  
seme do both thincke/and teache otherwyse/and do  
defende obstinately theyr error/they will not be satisfis  
ced by the word of God/wherfor they are heretikes.

I  
1  
1 Cor. 14  
They do teache furthermore/that it is lawfull in  
the congregacion to do the holy seruice/in a tongue  
that is not vnderstoded. And this they do indeede/  
and defende theyr misdoinge/ neither being admon  
ished will they amende it. Paule doth forbidde the  
christians the vse of those tongues in the congrega  
cions/which euen by miracle were bestowed vpon  
them/except they did interpretate and expoude that  
which they shuld speake in them. And all Paules res  
asons are grounded vpon the edifying of the cōgres  
gacion/whiche aboue all thinges we ought to seeke  
in the holy meetings and cōgregacions. But there  
shalbe no edificacion at all/when that thing which  
is spoken/is not vnderstoded of the people. Paule  
saith. My brethren yf I do come vnto you speaking  
with tongues/what shal I profite you / excepte I  
speake to you/eyther by reuelaciō/or by knowledg/  
or by prophecying/or by doctryne. But these sacrific  
ers/lyfe men that can do much more then Paule/  
they do come with a straunge tong/ which the cons  
gregacion vnderstondeth not/and yet neuertheles  
they bragge that they do muche profite the congreg  
aciō. Paule will rather speake fyue wordes /to the  
enformacion of others / then ten thousand wordes  
with



with tongues: Our sacrificers cleane contrary/ will rather speake a thousand/ yea an infinite number of wordes in a straunge tongue/ then a very fewe / the meaning of which maye be vnderstonded . Paule proueth his sentence and minde / euen by thinges that haue no lyfe/ as by a trompe/ and harp/ and les we shulde be one to an other as barbarus / and alis aunes/ but this is of no force / nor auctoritie with the papistes. For our purpose we haue the example of Godd himself/ which dyd speake vnto the Iuishe people in their naturall tongue. The greke churche did receyue the doctryne of the gospell of the Apostles (whiche were Hebrues) in their naturall greke tongue. And as from the beginninge the Hebrues in theyr congregacions haue vsed their naturall Hebrue tongue/ so haue the Grecians their greke tongue/ and so at the begynning the latin churche vsed their naturall latine tongue also: Only these heretiques (the papistes I meane) are delighted with a straunge tongue. Justiniane the Emprour determineth/ that all thinges shulde be spoken openlye and plainlye in the Temples / that they mighte bothe be hearde and vnderstonded/ But this the papistes regard not. Wherfor seing they can not / nor will not/ be moued from this their opinion/ which is so absurde and repugnant to the holye scriptures/ to the order of the catholique churche/ to the lawes of the Emproure/ without all doubt they are heretiques.

They do teache that the sacrament of the Lordes body and bludd/ shuld be ministred in one kinde only/

In nouell.  
Constitu.

ly/when it is gyuen to the people. It is most manifest and playne/that Christe our Sauour did otherwise institute it/euen to be mynistred in bothe kindes to all communicauntes. These sacrificers therefore in taking awaye of the cupp frō the people they do commit most shamefull sacriledge. We bring in agaynst them the Institucion of Christe: But that can they not abyde to heare of. Yea les they shulde seeme to saye nothing/They saye/That the Lord did delyuer it in bothe kindes vnto prestes onelye/that is to his Apostles. And yet when they themselves do mynister it vnto prestes whiche do not saye Masse/they do gyue but the one kinde only. But they haue nothinge to aunswer vnto Paule(who writinge to the hole churche of the Corinthians/which were not prestes only(as the papistes call them) but a cōgregation bothe of men and women)dothe delyuer the holy supper vnto them in bothe kindes/as he receyued it of the Lorde/heere haue they nothing to saye. And vnto this madnes some of these massers do come at length/That they saye that the holy communion is not to be called the Lordes supper/for wher is it (saye they) called the supper of the Lorde? For sothe Paule/the scoler of the holy ghost/calleth it so. 1. Cor. 11. Yea they aske farther / where the scripture teacheth/that this holy sacrament shulde be gyuen vnto women/as though they wolde be counted of fauour and of their liberalitie/to gyue a communicō vnto women/and not because Godd in his worde 1. Cor. 11. hath appointed the sacramēt of hys bodye and blud  
to

1. Cor. 11.

Dotor  
Vveston.

Lyberall  
oVvome

1. Cor. 11.



to be delyuered vnto women as well as to men. In  
 the holy scripture it is writen/ Let a man proue hym  
 selfe. In this worde man is man and woman  
 comprehended. No saith a Doctor the greke worde  
 is/ *ανηρ* which signifieth the mankinde only: Thys Maister  
 Doctor lyeth lowdly / for the greke worde/ in that Latymers  
 place is / *ανθρωπος* which signifieth bothe man and ansver  
 woman. The scriptures also do teache/ that the holy therfor is  
 communion doth partayne vnto all them/ which are true.  
 one breade/ and one cupp: wherfor except they wyll 1. Cor. 10:  
 exclude women out of the bodye of Christ/ and shew  
 that they be not of the churche of Christe/ how shall/  
 or can this papist/ depriue them of the holy commu-  
 nion? Especially seinge it is playnly taught / that in  
 Christe there is neyther man/ nor woman / neyther  
 bonde/ nor fre/ but all are one in Christe. But to res Gal. 3.  
 turne to their sacriledge/ in which they do take away  
 one parte of the sacrament. Of this theste the insti-  
 tution of the Lorde/ the Epistle of Paule/ the custome  
 and manier of the primatiue churche/ which was  
 to mynister this holy supper in both kindes / dothe  
 accuse them/ which dyd continue euen vntill the tyme  
 of Thomas Aquinas/ and vnto this daye it con-  
 tinueth in all the East Church/ wherfore seing that  
 in this thinge also they are so obstinate / they can be  
 none otherwyse esteemed but as heretykes.

They haue also another most pernicious and hur-  
 tefull doctryne/ of the calling vpon the deade sainces  
 tes / and worshippinge/ and adoration/ to be gyuen to  
 theyr Images. The holy scripture sayth/ Thou shalt Deut. 6.  
 worsh

wo:ſhipp the Lorde thy God/and hym onlye ſhalte  
thou ſerue. But they denye that they do wo:ſhippe  
the Images: They maye denye it in wordes / but in  
theyr dedes they do teſtifie cleane contrarie. They  
fall downe before them/they praye to them/thei crie  
and call on them / they cenſe them/they light vp cā-  
dels before them / what do they more to God hym  
ſelfe? They leaue no peculiar thinge vnto Chriſte/ to  
aſke of him/which they do not aſke of ſome ſaincte/  
They do gyue titles/and names vnto the ſainctes/  
eſpeciallie to the bleſſed virgin Marie/which do be-  
longe vnto Chriſte alone. Thou quene (ſaye they) of  
mercie/our aduocate/our lyfe/our ſweetnes/ad our  
hope. Certaynlie theſe thinges do belonge to Chriſte  
onlye / vnto him therfore alone ſhoulde thei leaue  
theſe thinges vntouched/and withowt diminutiō.  
I ſpeake not this/as though I dyd not thinke/that  
the moſte holie virgin were worthy of ſinguler praiſ-  
ſes / but euen ſhe her ſelfe will not be made equall  
with Chriſte. They do furthermore crie owt of all  
corners at all their altars vnto their ſainctes / as  
thoughe they were preſent euerie where. But this  
preſence belongithe to god onlie / neither is it com-  
municated to any creature. Again it is writē in the  
holye ſcripture: That ther is none other name vnder  
heauen/ But the name of Chriſte onlye / wherin we  
muſte be ſaued. And John doth ſaie: If we ſynne/  
we haue an aduocate wyth the father / Jeſus Chriſ-  
te the rightuous/and he is the propiciation for our  
ſynnes. But theiſ heretikes make many aduocates.  
Eſaie

V  
Acto. 4.

1. Ioan. 2.

L  
o



Esaie confessith and saierh . Abraham hathe not Esa. 63.  
 knowen vs / And Israel hathe forgotten vs . And  
 therfore (saith he) these are not to be called vpon / we  
 must not truste in them / But in God onely / and that  
 vnto him wee muste flye . We are commaūded also  
 in moste plain wordes / that what so euer we aske /  
 we sholde aske it in the name of Iesus Christe / and Ioan. 16.  
 not in the name of other saintes / as theise men do.  
 But contrary to this true doctryne they do stifflye  
 maynteyne their wicked error / therfor are they very  
 lye heretikes . Here I do let passe their masse / in  
 which they make their misshapen Godd of breade /  
 throughe their art of transubstantiation . They sett  
 vpp their sacrifice for the quicke and deade / the ves  
 rie abomination and God Miazim: which thin  
 ges they do defēde wyth moste peruerse obstinacie.  
 But howe contrarie they are to the worde of Godd  
 is not nowe again to be repeted / seinge that a lytell  
 before / in this matter I haue sayde sufficiētlye . But  
 if I wolde spēde more tyme here / I mighte reherce  
 many other doctrines of the papistes in which they  
 do falsfully swarue frō the truihe of Godds worde.  
 And of their errours they will not chaūg any thing  
 at all which prouith them to be obstinate heretikes.  
 But this that I haue writō is inough / and inough  
 againe to proue that thei are heretikes . Now let the  
 saie that we dissent but in ceremonies. But I saie  
 that we dissent in doctrines. Let the papistes saie that  
 we shold not haue departed frō the / but I saie / they  
 shoulde not then haue departed frō the truihe. Aus  
 gustine

**Aduersus** Iustine wolde not graunte vnto Cresconius/that the  
Crescon. controuersie betwene the Catholikes and the donas  
lib. 21 tistes/was a lighte and small contention/and schisme:  
But he saith that they defended an heresie/and  
that moste horrible/euen this that they did rebaptize.  
And yet Baptisme reiterated dothe nomore differ  
from the worde of God/then these errours of the papistes/  
which I haue repeted.

Wherfore Christian princes/whilest they do suffer  
them in their dominions/they owghte no other  
wise to suffer them/then vpon suche condicyons as  
are aboue rehersed. That is/that they do compell no  
man to partake their wicked Idolatries. That they  
do not permitt them to haue their rites and super  
sticious ceremonies. That they take hede/that they  
do not corrupte others which do beleaue trully/and  
be of good iudgemete. And last of al/after that they  
haue bene cōpetentlie taughte/to enforce them out  
wardly to embrace sownde/and holye rites/and ce  
remonies agreinge with Godds worde. Thou wilt  
te saie happelic/if it shoulde be so / their condition  
sholde be more miserable then the condicion of the  
Jewes/and Turckes/whom we do not compell to  
receyue our Religiō. I graunte/ But yet this sholde  
be iustlie done. And that for theis causes. Firste by  
cause the Jewes are not Citizens in our common  
welthes/But receyued vnder this condicion/that it  
is lawfull for them to vse their owne lawes / so lōge  
as they will: wherfore if they do not behaue thesels  
ues well/or they do not please vs / they be turned  
awnye



awaie and caste owte/ as oftē tymes they haue beea  
 ne handeled. And not without iuste cause/ when  
 their conuersation hath beene hurtfull. But these  
 papistes are our citizēs/ therfore they must be others  
 wise handeled/ and seinge they do confesse Christe/  
 they are to be enforced to his pure and true religiō.  
 Again the Iues can not do so moche hurte as these  
 Jebuzites maie/ for all men/ for themoste parte/ do  
 shonne and deteste the Iue/ But these are subtiler sor-  
 cerers/ which vnder the clofe of the name of Christ/  
 and ciuile familiaritie/ maye deceyue many: further-  
 more there is a promise of the saluatiō of the Iues/  
 to be shewed i the latter age/ The lyke peculiar pro-  
 mise of papistes ther is not. And yet I do not speas  
 ke this/ as though I dyd condemne the counsell of  
 many good prīces/ which haue caste the Iues owte  
 of their countrey/ for good iuste and lausfull causes.  
 Their acte I do allowe. But to retorne vnto these  
 heretiques the papistes/ we are bounde to praie for  
 them/ and seinge they do dwell amonge vs/ we mu-  
 ste obserue the aforenamed rules/ In vsinge or not  
 vsinge familiaritie/ and beinge conuersaunte with  
 thē/ which I dyd giue/ of being conuersaunt with  
 the vnfaithfull and wicked/ in which sorte I do plas-  
 ce them. And if any of them do retorne to the truith/  
 and will embrace the true Religion of Christ/ they  
 are not to rebaptized. For though a Christian ought  
 not to demaunde baptisme in the popishe church/  
 yet the baptisme which they haue hetherto vsed we  
 acknowledge it to be such that it is not to be reites-

Cōtra do rated / of them whō they do baptise. Augustine writ  
nat. lib. 5. tinge of baptisme / againste the donatistes / sayeth  
cap. 23. that when they retorne / the hādes only are to be layd  
de on them : and that les it sholde apeare / that they  
were before without fault. Also that the holye ghost  
maye by praier be begged to cōme vpo them / whose  
singular giste the vnitie of the true churche is. This  
ceremonie trulye is laudable / but yet seinge it is not  
appointed to this purpose in the holye scripture / it  
maie be omitted : because we do se that the cheifest  
vse of it (as the apostles vsed it) was in the instituz  
tion of the ministers of the churche. Suche of them  
as haue bene byshopps / and elders / maie be recey  
ued / into their degrees / and offices / if they do retur  
ne vnto the truithe : but this must be done / so as  
shall seme moste profitable to the flocke / and chur  
che of the lorde. If they haue suche gistes as maie  
serue for the edyfyng of the churche / And if by their  
ministerie / the truithe of the gospell and the salua  
tion of the people which was committed vnto them  
maye be promoted more then by the ministerie of  
other / and aptelie / and as profitabli. They maie be  
restored to their place / and degree. The order of which  
matter is leste vnto the iudgement of the churche of  
God. But if they remayne obstinate in their euill /  
and do continue peruerterers of the godlye doinges  
of the magistrates / and pestilent corruptors of the  
people : Then the magistrates maie / and owghte to  
vse the sworde againste thē : for he beareth the swor  
de to take vengeance on them that do euill / and  
thereto is he the minister of God.



**A Sermon of the true confesseinge of Christe/ and the truithe of the gospel: and of the foule denyinge of the same/made in the conuocation of the clergie at Zurich the 28. daye of Januarie in the yeare of the lorde**

1555.

By. H. B. Henry Bullinger.

**O**ur lorde Iesus Christ hath forsayed that ther shuld be persecutions/and cheisly in the laster tymes/through which sum shuld be despoiled of their goodes/sum also thrown out of their dwellinges / and other shuld be shut vpp in prisō/ agayn that other shuld be fried in the fire and put to other punisshmentes / and executed with infamous deathes / And that for the lord Christe himself/and for the doctrine/ and confessiō of the truth of the gospel. The same lord did then also forsaye/ that not a few shuld fall from the truithe known. All which thinges truly we haue herd and seene fulfilled/not in this tyme only / But in tymes long passed. For ther are sum which at this daye do openly/and that without shame/curs and bydd adew to the truth of the gospel/which with demas do embrace this present worlde. There are other/ and not a few / which do themselves also denie the truth known/and yet wyll they not be accōpted to be forsakers of it. Thy do stayne themselves with dyuers

3 4 glosses

glosses and colours that they might not be known  
of the godly and more simple sorte of men. One say-  
nith that he doth not go out of Egypt and Babilon/  
because he may wyne many vnto Christ: when as  
in the meane tyme he doth both withdrawe himself  
from Christ / and doth cōfirme manye that be weas-  
fer men / in the filthes of babilon so, that they do not  
at any tyme thincke earnestly of true repentaunce.  
Other do fantasie that ther is no neade opely to cō-  
fes religion / But that the inward beleif of the hart  
doth suffice: And if it be of vrgēt necessite to confes  
ony thing openly / yet that the confession sufficeith  
which is made amonge the Brithern which are well  
known and companions in Religion: Neither that  
the confession amonge the aduersaires is straitly re-  
quired / which shall put them in daūger of lyfe. And  
therfore thou shalt finde sum men of exercise which  
cā conningly dispute of papisticall ceremonies and  
make meruailus interpretacions of theim / laboring  
by all meanes to proue that the godly by the partas-  
king of them neither are defiled / nor yet that the res-  
ligiō of the gospell is denied. Thus wittye and sub-  
till doth that trembling feare / and gret desire of this  
world make them. Truly when the tyme serued that  
they might lyue without daūger in rest and quiet at  
ease / they then wold neuer haue thought / no not so  
much as dreamed ony of this matier / Yea of theis  
thinges they wold haue bē loth but euē to haue spo-  
fē / as thinges playne cōtrary to simplicitie / and true  
religion. But now when the lord hath sent amonge  
them



them the fire of persecution or rather of probatiō/  
 and they do se that either they must flye out of their  
 countrie / or that they must put ther lyfe in extreme  
 ieopardie / and yet haue no will to leaue either ease or  
 their riches / or to committ themselves to daūgers/  
 they turn themselves into all formes / and craftly  
 creping backe by clofinge and dissemblinge they do  
 seeke wayes / by which they may slypp awaie out of  
 the conflict. Which when it happenith as they wold  
 haue it / the without all doubt / ther lyues / their subs-  
 stance / and goode estimaciō do vtterly perishe. For  
 this cause I thincke that I can not entreate a more  
 profitable mater and more meete and necessarie for  
 this our world / then of the true cōfessing of Christe  
 and the truithe of the gospell / and of the foule deny-  
 inge of the same. This matier truly is copius / and  
 most āple / wherthrougħ I doubt nothing at all but  
 sum of you be all redy made afraide with the larges-  
 nes of it / which do consider the end of the sermon by  
 the begynning / and of the mater it self: But I will  
 at this present touche but certayn pointes of this  
 matier hauing cōsideraciō of the tyme / and especial-  
 ly of you / reuerend fathers and beloued Brethern in  
 in Christ. The lord gyue me grace omitting thinges  
 not necessarie / to prosequite only all thos thinges  
 which be necessarie. Thos shameles men / which as-  
 firme (without doubt against their own consciēce) The clo-  
 that ther is no neade at all of the outward and daū- ke of them  
 gerus confession among the aduersaries of the re- that deny  
 ligion of the gospell / they do wast the ordinaunces true relis-  
 I iij ofgion.

The argu-  
 ment and  
 matier.

of Godd to make a cloke for their malice. And they  
saye/that Godd will not haue holy mariages broz  
fen/or that the hono: due vnto parēts shuld be vnz  
doone/that Godd will not haue the gouernemēt of  
polities or howsholds disturbed/ād to be shor that  
he will not haue a mans death and destruction. For  
what encrease shal happen to the glorie of God by  
the vnrecoerable miserie of me and my houshold?  
what profyt shuld come of my waynes/or of my po  
uertie vnto my neighburr? And who is it that kno  
with not that all thinges which we do are to be res  
ferred to the glorie of Godd/and to the profit of our  
neighburr? Yea and if I be burned/or cast into exile  
for the confession of the gospels / do I not take mis  
self awaie frō myne by deathe/before my tyme? Do  
I not throw all myn with me into extreme pouertie  
and beggerie? And thē after all my goodes be losse  
I am compelled to be burdenus vnto others. The  
towardlynes of my Sonnes shalbe brought in  
daunger. The chastitie of my wyfe and daughters  
shalbe brought into hazarde. for they being pressed  
with most hard necessitie shal learne by euell artes  
to gett necessaries for their lyfe. And who will thin  
ke that Godd doth allowe theise thinges? who doth  
so mutche cōmend the faith of mariage / the godly  
bringing vp of childrē/ and an howshold wel orde  
red/that Paule his apostle fearith not to saye, That  
if ony prouide not for his and especially for theim of  
his houshold/ the same hath denied the faith/ād is  
worse then an infidell. Wherfor les I shuld be con  
strayned

1. Timo. 5.



strayned to confession / and so denie the faith / I res-  
 tayne faith in my harte / and by holding my peace  
 I do dissemble for a tyme / I do not vtterly denye  
 nor throw awaye all Religiō. All these things (I  
 saye) they do most wickedly waste against their na-  
 turall and godlye sense / to defend their desires / and  
 to retayne their wordly commodities.

But against all theis we do sett the sentēce of our Confessio  
 lord and Sauour Iesus Christe / which is neither is necessa-  
 darcke nor doutfull / that by it all the subtilties of rie  
 these men maye at ones be confuted / and vanishe  
 awaye. In the gospell of Mathewe he confirming  
 the myndes of his disciples against the thretts and  
 terrors of this wicked world / among other things /  
 Are not (sayth he) two lytle sparowes solde for a Matth. 10.  
 farthinge. And one of them shall not lyghte on the  
 grownd withe out your father : yea euen all the  
 heares of your heade are nombred . feare ye not  
 therfor : ye are of more value then many sparowes.  
 Euery one therfor that shall knowlege me before  
 men hym wyll I knowlege also before my father  
 which is in heauen. But whosoener shall denye me  
 before men / hym wyll I also denye before my father  
 which is in heauen the same lord in the gospell of  
 Marke / Whosoener (saythe he) shall lose hys lyfe Mare. 8.  
 for my sake and the gospell he same shall saue it.  
 For what shall it profyte a man / if he wyne al the  
 worlde and lose his owne soule : or what shall a mā  
 gyue to redeme hys soule wythall agayn : Whoes-  
 uer therfor shall be ashamed of me and of my wordes /

I iij in

Examples  
of true con-  
fession.  
Mat. 16.

Ioan. 6.

1.  
1. Ioan. 4.

in this aduowtrus and synfull generation: of hym  
also shall the sonne of mā be ashamed whē he come  
mith in the glorie of his father with the Holy an-  
gels. Theis wordes of the lorde are playne/ād spokē  
without ony darcnes. The lord requirith of eiche  
one of vs that symple and open confessiō which we  
make before men/and that such men as are synners  
and adulterars/the enemies/I saye/of Godd/ and  
of all true religiō. for such men do the prophets also  
call fornicatours and adulterars. He requirith/I  
saye/that we shuld cōfes hym and his worde/ That  
is/ that we shuld simply cōfes that he is Christ/ and  
that we shuld not denye any thing of his worde ei-  
ther by our wordes or deedes. We read that Peter  
did confes Christ the lorde sincerely and with a true  
cōfession when he answered vnto the lorde/ which  
asked and sayed. But whō saye ye that I am/ he an-  
swered. Thow art Christe the sonne of the lyuinge  
Godd. Agayn whē many did fall from the lorde for  
that sermon in which he declared in the Synagoge  
of the Capernaïtes/ that he only was the foade of  
lyfe/ and for that cause the lorde saide to his disci-  
ples: Wyll ye also go awaye? Peter answered/ and  
cōfessing the lorde with a notable cōfession he said/  
lorde to whom shall we go? Thow hast the wordes  
of eternal lyfe/ And we beleue and are sure/ that  
thow art Christe the sonne of the lyuinge Godd.  
Such like cōfession absolute and true doth the bles-  
sed apostle and Euangelist John commēd vnto vs  
sayinge. Dearly beloued/ beleue not euery sprit/ but  
proue



prone the sprites/whether they are of Godd or not.  
 For many false prophetes are gone out into the  
 worlde. Hereby shall ye know the spirite of Godd:  
 Euery sprite that confessith that Jesu Christe is cō-  
 me in the flesh/is of Godd. And euery sprite which  
 confessith not that Jesu Christe is come in the fleshe  
 is not of Godd. And this is that spirite of Antis-  
 chreste/of whom ye haue herde/howe that he shuld  
 comme and euen now already is he in the worlde.  
 Furthermo: this true and catholike confession/doth  
 so attribute all our whole lyfe and saluaciō vnto the  
 lorde Christe/that it doth take the same from al other  
 meanes and thinges with which mā's doctrine has  
 the ony part: wherfor it is not sufficiēt only to haue  
 cōfirmed the part affirmatiue (as they call it) except  
 thow do also expres the negative/and dost so ascrib-  
 be vnto Chuste our lorde all the thinges of our lyfe  
 and saluaciō/that all men may vnderstōd that thow  
 dost clayme to hym al the partes of our saluacion/  
 and that thow dost not gyue ony part therof to ony  
 other. For we do synd that the lord Jesus did teache  
 such a confession/and that his apostles made the lyf-  
 fe. For whē the lorde in the gospels of John speakig  
 plainly inough hadd sayed. I am the dore / By me if  
 any mā entre in/he shall be safe and shall go in and  
 oute / and finde pasture. Al these cōmith not but for  
 to steale/fyll/and to destroye: I am come that they  
 might haue lyfe / and that they might haue it more  
 abūdantly: I am the goode shepeherd/a goode she-  
 peherd gyueth his lyfe for the shepe. Yet was he not

Ioan. 10.

contēt with theis though they be most playne wor-  
des / But he ioyned also a Negatiue / with a most  
pitthie asseueraciō / sayig: Verely verely I saye vnto  
yow: he that enterith not in by the dore into the shep-  
pefolde / But clymbeth vp some other waye / the sa-  
me is a theife and a murtherer. He likewise saith  
playnly in the same chapter / A goode shepeherd  
goeth before his shepe / and the shepe folowe hym  
bicause they knowe his voice. Yea forthewith he  
addith this also / A straunger will they not folowe /  
But wil flie frō him / for they know not the voice of  
straūgers. Agayn in an other place / I am the waye  
(saith he) the truithe and the lyfe: Yet he not being  
content wyth this so playn a doctryne doth adde a-  
gayne the exclusyue and saith / No mā commith to  
the father but by me. Wherfor Peter thought it not  
inoughe that he sayde in that full senate of Hieru-  
salem / That Christe is that Rocke which doth by his  
dethe and resurrection establishe and preserue the  
Beleauers / onles morcouer he hadd Vindicated to  
Christ alone all thinges that concerne saluaciō / and  
taken the same awaye from others / saying. Neither  
is there saluacion in any other: For among men vns-  
der heauen ther is gyuen none other name wherin  
we must be saued. After which manier likewise saith  
Paul doth proue that faith in Christ through grace  
doth iustifie / neither doth he saye this only / But he  
doth also remoue all that which might seeme to gy-  
ue iustice vnto men / the lawe I meane and wor-  
des / sayinge. We knowe that a man is not iustified  
by

Ioan. 14.

Act. 4.

Roma. 3.

Ephe. 2.



By the dedes of the lawe/ but by the faith of Jesus **Gala. 2.**  
 Christe. And we haue beleued on Jesus Christ that  
 we might be iustified by the faythe of Christe / and  
 not by the dedes of the lawe / bicause that by the dedes  
 of the lawe no fleshe shalbe iustified. And in an  
 other place the same Paule: Behold (saith he) I  
 Paul saye vnto yowe / that if ye be circūcised / Christe **Gala. 5.**  
 shall profite yow nothing at all. I testifie agayn to  
 euery man which is circumcised / that he is bound  
 to keape the whole lawe. Christe is become but in  
 vayne to yowe / as many of yow as are iustified by  
 the lawe are fallen from grace / we loke for and hope  
 in the spirite to be iustified thorow faith. Theis  
 cleare examples of Christ and the apostles / and doc-  
 trine of the sincere and sounde confession of Christe  
 do suffice to yow reuerend and godly hearers. Out  
 of which we do gather / that their cōfessions are nei-  
 ther full / nor sincere / which do confes that indeede  
 Christe is their saluaciō and rightuines / their preist  
 and sacrifice / their aduocate and mediator / yet so  
 that it notwithstanding they do gyue the very same /  
 and cōmunicate them to synneful men / to thinges  
 also and meanes which are in no place instituted  
 nor approued of Godd. And no les corrupt is their  
 confession also / which do confes wyth the mouthe  
 that Godd alone is to be adored and worshipped /  
 that Christe is the only preiste and true aduocate  
 with the father / But yet in their dedes they do des-  
 nye that same confession of their mouthe / bowinge  
 their knees to Images / worshippinge creatures /  
 calling

Imperfai-  
 te  
 confessiōs.

The hole  
doctryne  
of Christe  
is to be  
confessed.

Act. 4.

Act. 5.

Ioan. 1.

Colos. 1. 2.

Ioā. 4. 5. 7.

callinge vppon their patrons and fayned saynts of  
heauen. But the Apostles did not only confes Christe  
himself / But also all Christes doctrine / all Christes  
wordes / the whole gospell (I saye) of saluacion:  
of which Christe is the only Marke. And therfor  
when the preistes and senators of Hierusalem did  
forbidd the apostles that they shuld nomore preache  
the gospell / they answered hartily and playnly: whes  
ther it be right in the sight of Godd to herken vnto  
yow more thē vnto Godd / iudge ye. For we can not  
but speke that which we haue seene and herde. And  
when they were shutt vp in prison for free preching  
of the gospell / and wer in dainger of their lyues / they  
are delynered of the angell / of whō by the cōmaun-  
dement of Godd they do heare. Go and stande and  
speake in the temple to the poeple all the wordes of  
this lyfe. Therfor all thos thinges which are cōtay-  
ned in the holy gospell / and holy scriptures / must be  
confessed of them which are faithfull indeede: for all  
thos are the wordds of Godd / and the wordds of  
saluacion / And all thos do sauer of Christe and do  
bringe vnto Christe. In whom only it hath pleased  
God the father that all fulnes shuld dwell / in whō  
(as Paule doth witnes) we are made perfite so that  
we want nothinge / as agayn the lord e himself doth  
testifie: he that eateth or drincketh me shall not be  
hungry or thurstie for euer / but he shall haue in hym  
self the healthfull waters of euerlastinge lyfe. Yf  
we do knowe / beleaue / and vnderstonde theise thin-  
ges /



ges let vs gyue glorie to our only Sauour Christe/  
 and not gyue it awaye vnto other / But let vs frely  
 confes hym only / and alone / in mouth / and deedes /  
 to be our saluacion iustice sanctificacion absolution  
 or rather perfectiō / the peace of our soules / and lyfe  
 euerlasting. But the lord doth sett denying against  
 confessinge. Ther are diuers kinds of denyinge/  
 which beinge but lightly rehersed it shall again  
 appeare what is the soundnes and simplicitie of  
 confessinge. First Christe and Godds worde is des  
 nyed / when our redeamer Christe / and the worde  
 of lyfe is opely blasphemed in playne wordes / whe  
 he is not acknowledged to be the only Sauour / and  
 when the due dignitie and auctoritie of the scriptu  
 res is not adscribed vnto them. Then by silence also  
 is Christe and Christes worde denied / namely whe  
 vppō occasion offered we do not deffende the glorie  
 of the name of Godd and of the truythe known  
 againste the ennemis of Godd and sclaunderers  
 of the worde of Godd. For in this case it is law  
 full for no man to be a / neuter / as they call it. In A. Neuter.  
 the most auncient lawes of Solon which were at  
 Athens grauen in postes of woode / the which  
 also ons made by hym the Athenienses ordeygned  
 vnder great religiō and punisshmet that they shuld  
 contynue for euer : one lawe Aristotle doth res  
 port to be writon in this sence. That if throughe  
 discorde the poeple shuld be deuided into too pars  
 tes / and eich partie shuld take armour / then he  
 which did not ioyne himself to the one partie / but  
 slipp/

slipp asyde separated from the common euell of the  
cylie/he shall lose howse/countrithe / and goodes/  
and be an exile and a banished mā. Much les is it  
lawfull for them which haue professed the name of  
Christe/and are signed with Holy Baptisme/ in that  
fierce fight betwene Christe and Antichriste to slip  
pe a syde/ and to ioyne himself vnto neither partye.  
That same newtrality doth seame truly to be wisdō  
to many child:ē of this worlde/ But indeede it is for  
lyshnes/yea it is a very denying of Christ/by which  
they do exclude theselues out of that heauenly coun  
trithe/they spoile themselves of all spirituall riches/  
and make themselves exiles and banished men. For  
**Math. 26.** Christe and his trithe is denyed either by dissens  
blinge: as when Peter was charged by the mayde  
that he was one of the nūber of the disciples/ and he  
answered I wote not what thou sayest. He knew  
verily what she sayed/But being bewitched with a  
certayne feare/he fayned that he knewe not the thig  
which he did know very well. Euen so truly at this  
daye many do saye that they are more simple then  
that they can vnderstond the dissension in religion  
and gyue answer of all controuersies: But they do  
vnderstond so much as sufficith: yet for the ieoper  
dies which be at hand/or for sum vayne feare / they  
do fayne that they do not vnderstonde. Neither wer  
it necessarie for euery one to answer to all darcke or  
hard thiges/which thing they which are well exer  
cised can not do/it sufficith to confesse thos thinges  
which be opē and playne. Ther is also a coloured de  
nyinge



nyinge whē we playyng the foxes with foxes do cō-  
 fes verely sumwhat of our religion / yet we do so en-  
 wrapp it with such darcke wordes and doutfull sen-  
 tēces / that vnto thē which are most subtill and cons-  
 ning in quidities / it shall not playnly appeare what  
 we do thincke. But the cōfessiō shuld be simple / and  
 playne. In making of it Godd / and not Man were  
 to be considered. Man maye be deceyued / but no  
 man cā deceyue Godd. And also we are commaunds  
 de to render vnto God his glorie franckly before  
 men. But I do not see how thou haste glorified  
 Godd before men / when thou dost so temper thy  
 confession that it sumwhat sauerith indeede of the  
 truithe of the gossell / and yet they which be supers-  
 titius shall not see their supersticions vtterly reieca-  
 ted / nor their errors condemned by thy confession /  
 but maye indge that thou dost yet holde on their sy-  
 de. Agayn many do confes Christe in wordes and  
 his gossell frely / and openly inoughe / but euē they  
 themselues do forthwith defile and ouerthrow this  
 Christiā and gossellike cōfession with vngossellike  
 deedes. I do speake nothing heere of thos synnes  
 and wickednesses by which they do unhallow the  
 doctrine of our Sauour / But of thos supersticius  
 ceremonies and wicked cōgregacions with which  
 they do cōmunicate / By which communiō or partas-  
 kinge indeede they do denye that which they did cō-  
 fes before. For he which doth cōfes by mouthe that  
 they which do depart out of this lyfe in true faithes  
 do not (throughe the mediacion of Christe) comme  
 into

Glorie is  
 to be gyue  
 to Godd.

into Iudgment/But do straye waye passe from the  
Bodily deathe vnto lyfe euerlasting/euen as the do-  
ctrine of the gospel doth enstruct vs / and we do  
playnly confes in the articles of the apostles Crede/  
this namely that we do beleaue the forgyuenes of  
synnes/the rising again of the fleshe/ and lyfe euer-  
lasting: And yet so sone as any of their elders or fa-  
miliars do depart out of this worlde / they go strait  
to sacrificing prestes/ and do demãde of them chur-  
che assemblies/supplikacions/ dirges/weake myn-  
des/trêtalles/to be shott/yearemynds/ad prayers  
and sacrifices expiatorie for the deade / to whom he  
doth ioyne hymself / and doth obserue thos rites/  
hath he not playnly denyed in deede that which he  
hadd confessed in worder? He that doth confes that  
Christe was ons only offered for the synnes of the  
whole world / ad that he is not therfore to be offers  
red any moore/ And that the holy Supper is a re-  
memberaũce of this only and euerlasting sacrifice/  
and not the sacrifice it self/and yet neuertheles doth  
go vnto ther gods seruice/which do stoutly asseuere  
that they do offer vp Christ in substaũce for the syn-  
nes of the lyuing ad the deade: doth he not by goig  
to and cõmunicatinge with this seruice/denye that  
which by speaking and professing he hadd cõfessed?  
Theis truly are wayes of denyinge / which they do  
not fully vnderstonde which are almost perswaded/  
that Religiõ is but a playe/and as it were a slipper  
fytte for every foote. Theis mē do knowe how to rule  
all religiõs vnder a certayn colour of holy concord/  
but



But indeede for earthly comoditie / that among whō  
 soeuer they do lyue life vnto a Cameleon they do tra-  
 ſe vnto themſelues their coloure and ceremonies /  
 Being much more changeable then Protheus / of  
 whom it is but folly to beleaue / that they do paſſe  
 for any religiō at all. But let vs paſſe ouer theis vn-  
 ſtable chāgelinges / and eſtabliſhe our mynds / that  
 they be not lewſe nor waueringe / But being knytte  
 vpp and cōfirmed in the lordē / they maye haue ſum  
 ſuretie and ſtablenes of the ſure and ſtable worde  
 of Godde / which we may both in mowthe and dees  
 des confeſ / and in which we may finally reſte. That  
 maruailus and heauenly and therwith thōderinge  
 prophet Helias / Howe longe (ſaith he) ſhalte ye be 3. Reg. 18.  
 twene two opinions. If the lordē be Godd folowe  
 hym: But if Baal be he / then go after hym. Euen  
 ſo truly our lordē hymſelf doth ſaye in the goſpell /  
 that no man can ſerue two maſters. Let vs therfor  
 forſake all other Godds and religions / and cleaue  
 only to our Godde / which is the father of our lordē  
 Jeſus Chriſt / and let vs ſticke faſte in the only Chriſ-  
 ſten religiō / which is delyuered vnto vs in the holy  
 ſcriptures. For it is euerlaſting and moſt certayne.  
 But if it be ſufficient to confeſ Chriſte and his goſ- It ſufficieth  
 pell amonge our felows and brethern in religion / not to con-  
 wherto I praye you will theis our men refer thoſe fes Chriſte  
 wordes which do go before this place of confeſſion amōge the  
 in the goſpell: Behold I ſend you forth as ſhepe brethern.  
 amōge wolues. .ic. They ſhall delyuer yow vp to the Mat. 10.  
 councelles and ſhall ſcourge yow for me. .ic. But  
 R when

Marc. 8.

whē they delyuer you vpp take ye no thought how  
or what ye shall answer: for it shall be gyuen you / euē  
in that same houre / what ye shall speake. &c. Feare ye  
not thē which fyll the bodye / But are not able to fyll  
the soule. He which doth denye that all theis sayin-  
ges must be vnderstond of persecutors / he saith  
that darcknes is lighte. Yea and in Marc he doth  
playnly saye. Whosoever therfor shall be ashamed of  
me and of my wordes in this aduoutous and synes  
full generacion / of hym also shall the sonne of man  
be ashamed. He requirith therfor a confession of the  
trithe not only in the companye of the godly / But  
also in the companye of the vngodly and persecu-  
tors / howsoeuer it be ioyned with the ieoperdie of  
lyfe and of all the substaunce. The lord speaking in  
the booke of the reuelacion with the church of pergas-  
mos / I knowe (saith he) where thou dwellest / euē  
where Sathans seate is / and thou feapest my na-  
me / and haste not denyed my saythe : And in thos  
dayes in which Antipas was a faythfull witnes of  
myn / which was slayne amōge you where Sathā  
dwellithe. In which wordes truly the confession  
made in persecution is allowed / made I saye in  
that place / wher Sathan did beare rule / wher euen  
very then Antypas that notable Martir of Chryste  
was slayn for confessinge of religion. Otherwise  
when all thinges are quiet it is not so harde a thing  
to confesse the name of Godde. For if so be that the  
lord will not haue vs be i ieoperdie of bodie goodes  
and lyfe / if it seme to be euill and a synne for a man



as it wer to procure deathe to hymself by the confes-  
 singe of truithe / wherfor dothe the lorde (I praye  
 yow) exhortethos his disciples / that they shuld not  
 feare them which do kill the bodie / and can not kill  
 the soule? Whi doth he by playne wordes saye / as it  
 wer prouoking vs to martirdome? Whosoener will  
 folow me / let hym forsake hymselfe / and take vp his  
 crosse / and folowe me. For whosoener will saue his  
 lyfe shal lose it. But whosoener shal lose his lyfe for  
 my sake / and the gospelles the same shal saue it. He  
 addith forthwith the wordes which do make for the  
 contempt of thos thinges / for which theis men do  
 thincke that in religion silence maye be kept and dis-  
 simulacion vsed / sainge. What shal it profite a mā /  
 yf he wyne al the worlde / and lose his own sowle.  
 Therwith also doth he adde through what thinge  
 we do lose our soules / that is through Shame. For  
 he saithe. Whosoener therfor shalbe ashamed of me  
 and of my wordes / in this aduowtrus and synefull  
 generacion / of hym also shal the sonne of man be  
 ashamed when he commithe in the glorie of his fas-  
 ther with the Holy Angelles. Therfor Paule that  
 chosen vessel of Christe / and a most faithfull teacher  
 of the churche / who gyueth euell counsell to no mā /  
 neither leadith he ony man from the true waye / it  
 is (saith he) a true sayinge: for if we be deade with  
 hym / we shal also lyue with hym: if we be pacient /  
 we shal also raigne with hym. If we denye hym / he  
 shal also denye vs. The same Paul to the Hebrues /  
 Call to remēberaunce (saith he) the dayes that are  
 passed

Marc. 8.

2. Tim. 2.

Heb. 10.

B ii

passed/ in the which after ye had receyued light / ye  
 endured a great fighte of aduersities/ partely while  
 all men wondered and gased at yowe for the shame  
 and tribulacion that was done vnto yow/ partely  
 while ye became companions of them which so pas-  
 sed theyr tyme. For ye became partakers also of  
 the afflictions which happened thorow my bon-  
 des/ ad toke in worthe the spoyling of your goodes/  
 and that with gladnes / Knowing in your selues/  
 how that ye haue in heauē a better ad an enduring  
 substaunce. Caste not awaye therfor your confiden-  
 ce/ which hath a greater recompense of rewarde. For  
 ye haue neade of pacience / that after ye haue doone  
 the will of God/ ye might receyue the promise. For  
 yet a very litill while/ and he that shall comme/ will  
 comme/ and wyll not tarye. But the iuste shall lyue  
 by faith. And if he withdrawe hymself my soule  
 shall haue no pleasure in hym. It is not we that  
 withdrawe ourselues vnto damnaciō/ But we par-  
 tayne vnto fayth/ to the wyning of the soule. This  
 truly is a sownde and wholsome doctrine/ to cleane  
 faste vnto this / is to pleas Godd / and to glorifie  
 hym/ adde also to promote the saluacion of the bres-  
 thern. Therfor whils theise men do replie / what  
 shuld come to the encrease of glorie of Godd / or  
 what commoditie shuld comme to Christe of thos  
 my labors and daungers which I shuld sustayne  
 for religion? wittingly and willingly they do dis-  
 proue the doctrine of the apostle/ which doth playn-  
 ly witnes/ not in theis places only which we haue  
 alled

The deas  
 the ad per-  
 tequution  
 of the sain  
 ctes doth  
 glorifie  
 Godd.



alleged / But in many others also / that both Godd  
 is glorified by our sufferinges and calamities which  
 we do sustayne for religions sake / and also that  
 the weake brethern are therby edified / of whom it  
 is certayne that by dissemblinge and denyinge of  
 Religion they be offended / confirmed in ther er-  
 rours / and indeede destroyed . For that most excel-  
 lent prophete Dauid / Righte deere (saith he) in  
 the sighte of the lorde / is the darthe of his sainctes. Psal. 116.  
 And saint Peter saith Dearly Beloued / maruayle  
 not that ye are proued by fyre / which thynge is to 1. Pet. 4.  
 trye you as though sum straunge thinge happened  
 vnto you / But reioyce / in as much as ye are partas-  
 fers of Christes passions / that when his glorie ap-  
 pearith / ye maye be mery and gladd. If ye be rayled  
 vpon / for the name of Christe / happie are ye / for the  
 glorie and the spuite of Godd restith vpon you . On  
 ther parte he is euill spoken of / But on your parte he  
 is glorified / and so furthe . And saint Paule dothe  
 pronounce that it is a most greuous synne if ony mā  
 do offend the weake by his euell example. Thy Bro-  
 ther doth perissh (saith he) for whom Christe died.  
 When ye synne so against the brethern / and wound  
 de their weake conscience / ye synne againste Christ.  
 Again we are saied in the scriptures to haue saued  
 hym whom we haue by sounde doctrine and our  
 goode example / either reteyned in the waye of the  
 lorde / or haue brought hym backe that wēt astraye.  
 But if a greater regarde is to be had of wife / childre  
 and houshold then of pure religion / so that for that

Mat. 10.

Luc. 12.

regard/religion seeme either to be dissembled or denyed: Yf it be euill for religions sake to dissente from them that be of kindred and alliaunce / yea and for religion to depart from a lawfull wyfe/and in sum/ for faith to disagree with all frēdes and familiars/ Shall we saye that the lorde did teache euill / which sayed in the gospell: Thincke not that I am come to sende peace into the earthe. I came not to send peace but a swerde. For I am come to sett a man at variance against his father / and the doughter against her mother / and the doughter in lawe against her mother in lawe. And a mānes foes shall be they that are of his own housholde. So: frō hence forthether shall be fyue in one howse denyded / thre against two/and two against thre. The father shall be deuided against the sonne/and the sonne against the father. This is not spokē as though that dissension in it self did pleas Godd the autor of all peace/ but bicause he will haue that peace which stondithe vpon euell and wicked thinges broken / and haue vs all conioyned in that which is holy and goode: And therfor we do not allowe whē mariages frēdschippes and leagues are broken without necessitie/ and vnder an vnttrue pretence of religion. Agayn we do dissalow those which are kept against the cōmaundement of Godd with playne hurte of true religion / and open denyinge of the faith. All persons must bende themselves to peace and concorde so far as they maye / with retayninge of sowndnes in religiō: But whē it can not be retayned/let none thincke that to keape peace with them he must



cōmitt Idolatrie. And therfor the Apostle of Christ  
 saith: If any Brother haue a wyfe/whiche beleauith 1. Cor. 7.  
 not/if she be contēt to dwell with hym / let hym not  
 putt her awaye. 2c. But if the vnbeleauinge do des  
 parte let hym depart. A brother or a Syster is not in  
 subiectiō to such. But Godd hathe called vs in peas  
 ce. Euen so truly it is an vnnatural thinge not to  
 norishe the children/ or to neglect the aged parētes/  
 or to forsake frendes and familiars. Godds worde  
 doth euery wheare commaūde that we shuld do res  
 uerence and dutie to them to whom by the lawe of  
 Godd/ and man/we owe it. In which sense we do  
 willingly admitte that sayinge of the Apostle. That  
 he which doth not prouide for them which be of his  
 howshold / both denieth the faith/and is wors thē  
 an infidele. We do acknowledg that they are deuels  
 and not men whosoeuer they be/which do wickedly  
 disturbe wel ordered policies/ād howsholdes. But  
 yet in all theis we do also acknowledge this / ād we  
 se it taughte in the whole scripture as for an vns  
 doubted truithe/that the lord Godd is better thē all  
 theise/that the couenant and bonde of religiō doth  
 excede all other bondes in the world. And that the  
 lord doth both so will and cōmaūde / that we shuld  
 esteame him aboue all thiges/ ād loue hym aboue al  
 thinges / and that when he speakith we all shuld  
 holde our peace / that there we shuld not thincke at  
 all of coloured expositions and excuses / but only  
 of symple and playne obedience / such / as we reas  
 de that Abraham shewed vnto Godd / whō Godd

Gen. 12.  
Heb. 11.  
Gen. 22.  
Heb. 11.  
Luc. 14.

commaunding hym/did go out of his countrie into a straunge lande / and when he did not refuse to sacrifice vnto the lorde his only Sōne / without suspicion of crueltie. Truly in the Holy gospell the lord dothe saye. If a man come to me / and hate not his father / and mother / and wyfe / and childrē / and brethren / and sisters / yea and his own lyfe also / he can not be my disciple. And whosoever doth not beare his crosse and comme after me / can not be my disciple. They truly which haue beene content to beare this ioke of the lords / haue neither lost themselves / yea though they haue beene slayne of persecutors / nor yet their familie / which they dyd leaue in troubles and penurie of thinges. For by teachinge of experience and witnessing of histories / we haue lerned / that Godd by such miracles as haue beene done at the graues of martirs hath witnessed / that they which wer killed / wer not losse but saued / that they wer not deade but lyuing. Furthermore we can not say nay but that Godd hath blessed the families of such slayne martirs / and that he hath moued the hartes of goode men which haue receyued those abiects and miserable persōs into their custodie / so that they wanted nothinge. Beside this the godly do knowe that in this world they must hunger / and that they must be exercised with diuers aduersities / that they may be made like vnto the image of Christ who was himself in all pointes tempted for vs / lyke as we are / but yet without synne. But now this remaineth as yet to be discussed / which theis men do  
take

Heb. 4.



take as for an oracle/and most euident truithe. That Vvether  
 it is sufficient if a mā do keape the true faithe in his it sufficith  
 harte / and that ther is no farther neade of outward to kepe  
 confession/through which thou shuldest be drow- faith in  
 ned in the deape of afflictions. Yf it doth suffice to the harte,  
 beleaue in harte/and the confession with the mow- and not  
 the seme not necessarie / wherfor I praye you Hath confesse it  
 the lorde sayed: Every one which confessithe me be- vwith  
 fore Men. 2c. Beholde he saythe before Men. But mouthe.  
 faith which stickith still in the harte is not brought  
 forth before men. Yea it is not to be called a confes-  
 sion/when faith doth lurke in the hart. For Confes-  
 sion doth properly bringe forth that which dyd lye  
 hidden wythin. The Apostle therfor taking from vs  
 all doubt in this controuersie. The worde (sayth he) Rom., 10.  
 is nyghe the/euen in thy mouthe / and in thy harte.  
 This same is the worde of faythe / whiche we preas-  
 che. For if thou knowledg with thy mouth that Jes-  
 sus is the lorde / and beleaue in thy harte that God  
 raysed hym vpp from deathe thou shalt be safe. For  
 to beleaue with the harte iustifieth / and to know-  
 ledge with the mowthe maketh a man safe. what  
 canst thou desire to be more playnly and euidently  
 spokē in this matier? Thou dost clearly heare that  
 thou takest awaye saluacion if thou dost cut of the  
 confession of the mouthe from the beleif of the hart.  
 Yea and the beleif of the harte is of that nature that  
 it cā not lye hydd/But must of necessite breake forth  
 to be confessed with the mouthe. Yf the confession  
 of the mouthe neadith not / neyther then shall ther

Reg. 19.

neade any preachinge of the truithe. But the Apostles/bishoppes and faithfull martirs of Christ/whē they preached euen amonge the wicked/haue most bitterly condemned Idolatrie / and all doctrine and worshipp which doth not agre with the holy gospell / and affirmed that the gospell only dothe teachethe true worshipp of Godd. By that confession of mouthe they did glorifie Godd / they did disanull Iudaisme and paganisme / and did erect many holy congregacions throughe the worlde / which by holdinge their peace and keepinge the true faith within their harte they shuld neuer haue edified. Wherof euery man seith that the confession of the mouthe is allwayes necessarie / and that it is required of euery one of vs. The notable examples also of the excellent seruantes of Godd cōtayned in the scriptures do teachethe same. That same gret prophet of Godd Helias was ones of that mynde that he only of all the true worshippers of Godd was lefte alyue vppon the earthe. But he hearith euē of the lord hymself / which sayeth / I haue lefte me seuen thousand in Israhel / of which neuer mā bowed his knee vnto Baal nor Kysed hym with his mouthe. Heere is nothinge spoken of the secret faith of the harte / but of the outward fruites of true faith. For theis wer outward thinges / to Bowe the knees vnto Baal / and to kisse his Image with their mouth. It is saied that they did not theis thinges / and therfor are they taken for true and veray worshippers of Godd. The lorde / if he hadd thought



thoughte that which theise our men do thincke / he might haue made mencion of the faith of the harte without the outward confession / especially seing thos tymes wer so daungerus that Helias himself did flie into the wildernes. But the lord doth praise in his faithfull the outwarde confessiō / which was made in worcke / rather thē in wordes. Wherfor we must shew forth the faith of the harte both by dees des and wordes / after the exeample of theise seuen thowsande confessors whom God doth praise. We must not goo vnto vnholly assemblies / we must not bowe our knees nor vncover our heades before Idolls / we must not kisse thos thinges / which are contrarie to the gospel.

Yf ony other in the whole world / thos thre princes (of whom mencion is made in Daniell) might haue coloured ther Idolatrie / But they chose rather to submitt themselves to cruel punishment / then to bowe their knee before that Image which the kinge did sett vpp to be worshipped. Theis men of ours wold haue sayed. It shalbe better to kepe faith in the harte for the profitinge of many / then rashly to poore it furthe to the hurte of an infinite number. For so longe as we are safe / the miserable captiues shall receyue gret and many benefites : Yea and also we priuely may promote the truithe in the princes courte. But by this same vnceasonable confession / confusion of all thinges shall euen at ons ouerwhelme all theise thinges. And with out doubt they wold haue added that

Dan. 3.

Dan. 3.

that the Image which the kyng had sett vp was not altogether to be deputed among prophane thinges / forbicause that the true Godd hadd shewed the finge a visiō or an Image / which did conteyn great misteries of the kingdome of Godd / after the forme of which Image / Nabugodonozor hadd caused this Image to be made and graued / which Image the faithfull for that cause might beholde and reuerence as the worke of Godd. But thos valiant / and gloriūs Martirs do make mencio of no suche thinge / and though they did knowe the finges mynd well inough in this matier / yet they do playnly saye to the finge. Be this known vnto the (o finge) that we will not serue thy goddes / nor do reuerēce vnto that Image which thou hast sett vpp. Neither did they only vse this libertie of speache before the kyng / but willingly they offered ther bodies to all daungers / yea euē to most fearfull fires. Daniel also did not thicke that Godd was religiūslly inough worshipped and serued with the inwarde faithe of the harte / except he had added the outward confession also. For when thos hethen princes did laye snares for hym / of which he was not ignorant / and therfor might peaceably haue prayed to the lorde within his walles at home / yet wold he not dissemble in this matier. For what doth the scripture saye? This / that when Daniel perceyued what the finge hadd comaunded / he wēte into his howse / and the windows of his wall towardes Hierusalē stode open. There kneled he down vpon his knees thre tymes a daye /

Dan. 6.



daye/He made his petition and praised his Godd/  
 and so opened he his confession to Godd. This sa-  
 me most holy prophet of Godd mighte seme to be  
 beside hymself thus willingly to procure euill to  
 hymself / and as it wer without neade to prouoke  
 the enemies of Religion against hym: But the scrip-  
 ture doth not settfurth vnto vs ony error / no vncō-  
 sideratnes or rashe boldnes in this matier/but doth  
 teache vs playnly to yelde vnto Godd confession in  
 deedes and in wordes. Vnto theis examples of  
 the holy scripture we will now adde other thinges  
 which do agre with them (for thos thinges which  
 do disagree from the scriptures we passe litill or no-  
 thing at all/what autoritie so euer they haue amon-  
 gemē) This we will de out of the Ecclesiasticall his-  
 storie. Eusebius entreating of such thinges as Ori-  
 gen did/makith mencion that Origen did mightily  
 oppugn a new heresie which did springe vpp in his  
 tyme/it was called the heresie of Hellesaites/ and  
 at lēghth he did happily extinguishe it. He shewith  
 that they amōg many other thinges did holde this  
 heresie / that if a man did denie in persecutio:  
 synned not at all/forbicause that he which is stable  
 and confirmed in his harte/although he doth denie  
 with the mouthe for necessitie / yet as touching the  
 harte he abidith in faithe. By which wordes truly  
 euery man may perceyue that the same pestilent er-  
 rour is brought agayn as it wer out of hell/ in our  
 age/and se that he ought cheifly to beware of it as  
 of an heresie condemned. The same Eusebius in the  
 viij.

Ecclesiast.  
 hist. lib. 6.  
 cap. 28.

viii. Booke doth sett furth notable exâples of many  
martirs of Christe which did frely confes the truith/  
out of whom I will recite vnto your godlynes theis  
se few thinges/wich without doubt will be accepta-  
table vnto all. They whos mynd (saith he) was  
more readie and their faith more stronge / suffered  
torments. Sum wer beaten with whippes / other  
were tormêted with irō bones / sum other wer burs-  
ned with fierye plates / of whō many indeede being  
weried did gyue ouer. But other did abide patients-  
ly euen to the end. Sum of the persecutours them-  
selues verely / as though they hadd vsed pitie / did  
Bringe many of our mē to the wicked sacrifices / and  
made a noise as though they hadd sacrificed / when  
indeede they hadd not sacrificed. Of sum other whē  
they hadd not so much as come nighe the vncleane  
sacrifices / they did crye out / that they had already  
sacrificed and did now depart. Which wer only fault-  
tie (I praye you marcke theise wordes) in this / that  
they did with silence beare the fault which was ob-  
iected against them. Sum being taken vpp half  
alyue were thrown awaye as though they hadd  
beene deade. Sum beinge drawn out by the feate /  
were accompted amonge them which hadd sacrifi-  
ced. Sum cryed out againste the persecutors and  
denied with a mightie voice that they hadd sacrifi-  
ficed. Other cryed out that they were Christians /  
and dyd glorie in the confessinge of that healthfull  
name. Many also with a greater confidence did tes-  
tifie that they neither hadd / neither wold sacrifice  
euer.



80

euere. Whos mouthes and eyes the tormētours did  
forthewith beate/to cause them to holde ther peace/  
and they wer with violence thrust forth as though  
they had done the thinge. For so the enemies of  
godlynes did much esteame it/if at least wise they  
did but seeme to bring to pas that which they wolde.  
Many other thinges like vnto this/might I  
add/partly out of the Tripartita historia/partly out  
of Eutropius. But theis are sufficient: And theis  
do plainly and euidently inough proue / that the  
lord doth require of true Christiāns / a true and playne  
confession of the mouthe / yea euen in the gretest  
daūgers and furies of the persecutors / and ther-  
for that theise tenderlinges do most manifestly err/  
which do thincke otherwise/only to saue their filthie  
paunche.

It remaynith now right Reuerend fathers/ and  
most deare brethern in Chryste that I shuld breifly  
touche also theis mens reasoninges of popishe Ceremonies / which I said at the begynning they do  
wittily handle to perswade theselues / and others/  
that no man by the partakinge of them doth either  
defile himself / or by it denie the religion of the gos-  
pell. And surly it is well known that the name of  
Ceremonies not being narrowly weyed / hath bewis-  
tched the eyes of many / not only in this but in other  
controuersies of religion. It is therfor to be known  
that Ceremonies are nothinge els but holy rites.  
And of Ceremonies sum are called diuine which are  
instituted (I saye) of Godd himself / sum other are  
called

Of ceremo-  
nies.

called humayne/such as are inuented by mā's will.  
 Diuine ce- But of the dyuine or ceremonies of God / sum bes  
 remonies. longed to the olde poeple / of which the writings  
 of the prophetes and apostles do beare witnes that  
 they wer abrogate in Christe. Sum do belonge to  
 the new poeple that is to Christiā's / which were des  
 lyuered vnto them of Christe by the Apostles / and  
 thos truly very fewe / as of Holy assemblies / of sac  
 ramentes / and certayn ecclesiasticall obseruaciō's /  
 which are declared in the writiges of the Apostles.  
 Humaine Of ceremonies enuented by man ther is almost  
 ceremo- neither measure nor end. For they wer enuēted and  
 nies. establisshed at dyuerse tymes / and that by diuers and  
 sundry autors / and they were so delyuered and ins  
 tituted of them / that they do not only not consent  
 with the Holy scriptures but they be contrary to thē /  
 insomutch that they do deface and corrupt the ordi  
 naunces which Godd hath instituted / and do put  
 them out of place. Of this kinde is that churche dec  
 finge and dressinge / in which Images haue the  
 cheif place. Of the same sorte also is Massinge /  
 straunge apparell / synging / and feastes appointed  
 to saintes which be in heauen / and other innume  
 rable of this sorte. All which truly the papistes do  
 adorne with the title of ceremonies / which whē the  
 simple and such as haue litill knowledg do beare /  
 they do Imagine sum Holy thinge as though that  
 all theis thinges were sent down out of heauē from  
 the lord Godd hymself to be kept. But heere we do  
 admonishe men that they must stey sumwhat / and  
 must



must sumwhat more diligently make difference betwene ceremonies/ and must more narrowly loke/ whether that theis ceremonies (of which we do cōtend) be of Godd or of man. Every man knowith that none is defiled by such ceremonies as are of Godd. And he which denieth that a man is defiled by humayn ceremonies/ he seith nothing at all. For though I do not again vrge that which I saied euē now / that thos humayn ceremonies are contrary to Goddes worde/ and do defile Godds ordinaunces / corrupt them and hyde them / can that be obscure or vnkown to ony mā which our lord Jesus Chryste doth playnly with expressed wordes bringe out of Esaye: They do serue me in vaine/ teachinge the doctrines and preceptes of men. Again that which Paule doth affirme that they be commaundments of men that tourn awaye the truithe? And that the holy Martir of Chryste pronownced: It is adulterus/ it is wicked/ it is sacrilegus/ whatsoeuer is instituted by mans furie to violate the ordinance of Godd. And for this cause the godly will not call theis ordināces ony lōger/ ceremonies/ simply/ but rather mans institutions/ and supersticions/ which are reiected and forbidden of Godd. Wherfor howsoeuer theis men do beautifully set furth and adorn theise thinges / yet shall they neuer bringe this to passe / that the goddly will beleaue that it is lawful for thē to cōmunicate with supersticiōs / ad such institutions as are forbiddē of God: Neither will the godly beleaue but that theis thinges are forbiddē/

Mat. 15.

Tit. 1.

Cypriani  
epist. lib. 1.  
epist. 8.

Paul circū  
cised Tim  
othee.

Act. 16.  
18. 26.

Gal. 2.

How the  
prophetes  
reproued  
sacrifices  
and vver  
also parta  
kers of the.

except the papistes shall proue by playne testimo  
nies of the scripture that they are so instituted of  
Godd as they do vse them. Which thinge when it  
can not be proued of them/no: yet at all of any other  
of the papistes/sum of our false gospellers do turn  
the selues hither/that they saye that Paule also did  
vse forbidden ceremonies/ and that the prophetes  
of Godd did reprove the sacrifices/ which they ne  
uertheles did partake without synne. And if we do  
graunte the this altogether/ how can they (I praye  
you) helpe or sett furth their cause? We reade that  
Paule vsed ceremonies instituted of Godd/ circum  
cision and sacrifices/ But theis men do contend for  
ceremonies instituted by men. Paul did ons circū  
cise his Timothie/and did ons ore twis take on him  
a vowe/and that for certayn and weightie causes.  
But theis men couet to ware old in their supersti  
cions/ and haue no lawfull causes to do so/except  
thow wilt call that lawfull which comith of the affe  
ctiōs of the fleshe. Without doubt Paule wold not  
haue one ore two of his actes to be sett against his  
whole doctrine. But whe do they not rather folow  
Paule in that/ when he refused to circūcise Titus?  
seing like causes are ministred vnto them by thos  
which go about to spoile the of their libertie/ad bring  
the into bōdage. We do saye that ther were two sor  
tes of the Sacrifices amōg the old poeple of Israel.  
Sum of them are redd to be instituted of Godd/  
which the poeple sum tyme abused/or els did not  
vse them with true faith/which thing the prophetes  
tes



res did reprove / and not the Sacrifices themselves / of which they did partake religiously and without synne: Even as we read that Paule did worthely partake the supper of the lorde / although he doth reprove the abuse of the supper in the Corinthians. Other sacrifices ther were enuented by man / such were the sacrifices of Baal / and of Jeroboam / and thos which were done in the hilles. Theris truly the prophetes did reprove / but it is not redde that they did communicate with the same. This example therfor is of force against them which will excuse themselves by the example of the prophetes / in that they do partake such sacrifices as are instituted of man.

Fortherwith the they saye / what is it to me though papistes do abuse the Masse: In their abuse I do call to mynd the true vse / and I come vnto it with an other mynd and vnderstandinge then they do saye it. For when I see the breade and cupp / I do not thincke vpon the transubstanciation which the pope hath sayned / but on the sacrament of Christe. And therfor when I am at masse I do not regarde what ceremonies be ther / ore what the minister is / but I do remember the very institution of Christe and I do spiritually receyue that / which he doth saye that he doth corporally offer and receyue / for the liuinge and the deade. And seinge I know that the vertue of the sacramēt is not of les force for the varietie of ceremonies / ore the vnworthines of the ministers / I do suppose that I / which do well vse an

Hovvsum  
do thinke  
that they  
may be at  
Masses, and  
hovv they  
vnderstod  
the masse.

euell thinge/am neither defiled/nor yet that by this  
my spirituall cōmunicating I do denie the gossell.  
By theise wordes a man wold iudge theis men to  
be madd / except he do consider that it is not they  
which do thus speake / but feare / and desire / which  
are affections playnly most trobled. They do simply  
acknowledge that papistes do abuse the supper of  
the lorde / but yet (they saye) that they themselves do  
wel vse their abuse / for bicause they do come enstruc-  
ted with an other meaninge then the papistes do it /  
not to heare a popishe masse which the papistes  
saye / but to receyue the supper of the lorde / the self  
same which they in their masse do thicke abhominas-  
ble. I do not know whether ther cā be ony greter ab-  
surditie spokē. Thow maiste saye that theis mē haue  
learned an arte which hetherto no man coulde at-  
tayne / to wobb a naked man of clothes / to wringe  
water out of a pumeise stone / and to bidde a man to  
get fishe in the aire / that is / at a table wher no meate  
is sett furth at all / to fare delicatly and to be filled.  
But go to / let them frely profes before them with  
whō they do thus cōmunicate / that they be of that  
mynd which they speake of / that is / that in cūminge  
to Masse they will not cōme to Masse / but that in  
it they will vnderstōd and consider breade / yea and  
that they will sett before their myndes the supper of  
the lorde / that they will not cōfes the popishe trans-  
substātiatiō / But that they do here in acknowledge  
Christes Sacrament / and that they do well receyue  
that spiritually in the Masse / which the prest doth  
offer



offer/and receyue Bodily for the lyuing and the dea  
 de/ which thinge he beleauith not. Will not all they  
 forthewithe crye out/that ther holy Masse is vnhas  
 lowed/ and that they which thinke so are heretikes/  
 and that they which do cōmunicate with them are  
 excommunicated: Truly they wold so behaue them  
 selues/that euery man might vnderstond/that ther  
 is a grete difference betwene the Masse and the  
 supper of the lorde/ and that they do embrace the  
 Masse/But the supper of the lord they do all wayes  
 hate and reiect. With such a kinde of mē yet do theis  
 men communicate/which wold thinke it a hurtes  
 full and damnable thinge/if they shuld admitte vns  
 to their diuine seruice/the cōpanions of the religion  
 of the gossell with their faith. For they do take the  
 approuinge of their doctrine/to be the condemnyns  
 ge of the religion of the gossell: And they do take the  
 communion in the Masse to be a certayn confession  
 and approbation of their religion. Who is it then  
 which doth not se/ that theis mē do receyue no part  
 of the lordes supper at all in the masse/but also that  
 by comminge to the masse they do deny the supper  
 of the lorde and the whole faith of the gossell: Theis  
 men saye that they passe nothing what the ceremo  
 nies be/what the ministers/ for that the vertue of  
 the Sacramēt is not the wo:is for thē. But the cheif  
 question heer is not of the worthines of the ceres  
 monies or ministers/ but of the true vse and insti  
 tucion of the supper of the lorde/ and whither that  
 the Masse as it is at this daye vsed ( I do not now

speake any thinge at all of that which was vsed aboue a thousand yeares passed wer so instituted of Christe/and be indeede the very supper of the lorde. Yf the Masse be that mysticall supper of the lorde/it must needes be allowed of the lorde/and how (if so be how dost come to it in faith) canst not but receyue therof the foode of lyfe / forsomuch as the unworthnes of the mynister doth not hinder the. But if the Masse be not the supper of the lorde/ if the supper of the lord be defaced corrupted and trodden vnder fote by the Masse/ truly how shalt receyue no fruite therof / But shalt rather purchase to thy self greate gylte of synne / for that the gaye glosse of the ceremonies or any worthines of the ministers shall not helpe the at all. Euen Jeroboam himselfe wold haue beene counted to haue sacrificed to the Godd of Israel: But yet bicause he did not sacrifice after the same maner which God had commaunded/ but rather after that sorte which he himselfe hadd inuēted and instituted/ godd did not accept his sacrifices/and thus did synne against godd and against true religiō/ yea and against the lawfull Sacrifices of godd/as many as did communicate with the sacrifices of Jeroboā. For both that Jeroboā synned/ and that he did leade Israel to synne/ the scripture doth repeate very ofte/to beate i to the heade of the whole worlde/that simple obediēce doth pleas the lorde/ in which we keape his ordinaunces after that maner only which he hath instituted/ addynge nothinge/ diminishing nothig / and chaūging nothig in the. I will not now reason how that the Masse doth



agre nothing at all with the lordes supper / for this  
 is euē to the eyes of all men often tymes shewed in  
 many bookes of most lerned and godly seruantes of  
 Godd. Yea euē children which are but instructed in  
 the principles of faith / do know that Christe did instit  
 ute a comō partaking / ore communiō / in which all  
 the faithfull which are one bodie in Christe are knitt  
 together in to one bodie / and that the Masse is a dis  
 sipaciō of vnitie and a priuate deuorīg of one lur  
 ching sacrificer. They knowe that Christ comaūded:  
 Take / eate / diuide it amonge you / and drinke ye all  
 of this. And that the Masse doth sett furth theis  
 thinges to be gazed vppon / to be worshipped / to be  
 caried about / and to be shūt vpp / to be hādeled and  
 also receyued of preistes only: They know that Chris  
 ste sayd: Do this in the remembraunce of me. And  
 that the preistes do saye Masse in the remēberaunce  
 of sayntes / that they do sacrifice for the synnes of  
 the quicke and the deade / and to be shōt that they  
 do say masse for euey thinge / for filthie lucre safe.

Ther were in the tyme of the Apostles certayn  
 witty disputars which reasoned that it was lawfull  
 for Christians to eate meates offered vnto Idols.  
 Meates offered to Idolls / were sacrifices vsed in  
 the temples of Idolls / to be offered vnto Idolls.  
 Therfo: thos faithfull men did contend / that it was  
 lausful indifferently to communicate with the holy  
 seruice of the Christians / and also to sytte down in  
 the Idols feaste. They did add plausible expositiōs /  
 tharian Idoll was nothinge / bycause Godd was

not represented by the Idoll / that ther is But one  
Godd / the same our true and euerlastinge Godd:  
Wherof it folowed that the Idoll was nothinge/  
that is to say a thinge of no valure or a very vanitie/  
that it could hurt no bodie / and that the very meate  
offered vnto the Idoll was a thinge of nothinge/  
that it did defile no man . But Paule with many  
wordes doth confute that solery. 1. Cor. cap. 8. 9. and  
10. In this tenth chapter amonge other thinges he  
gatherith of the nature of the supper of the lord that  
a man maye not bothe be partaker of the supper of  
the lorde and of the table of Idols / and saith: Ye ca  
not drinke of the cup of the lorde / and of the cup of  
deuils . Ye can not be partakers of the lordes table/  
and of the table of deuiles . Either do we prouoke  
the lord? Are we stronger then he? Also the Apostles  
of Christe and elders of the Church of Hierusalem  
in that same greate and notable councell of Hierusa  
lem / which of all that euer were was most holy and  
of most auctoritie / did playnly forbydd the Gentils/  
which were conuerted to Christe / thos meates offe  
red to Idols. Yea and the lord Iesus hymself in the  
booke of the Reuelacion doth greuously accuse and  
condemne them which do eate meate offered vnto  
Idols . This maye ye se in the epistles of the church  
of Pergamos and Thiatira . In the furst he saith  
Apocal. 2. But I haue a few thinges againste the / bicause  
thow hast there them that maintaine the doctrine  
of Balaam which taughte in Balacke to put occacio  
of synne before the childre of Israel / that they shuld  
eate



eate of meates dedicate vnto Idolls and committe  
 fornication / and so furth. I thincke here needith  
 not many wordes to shew wherfor I haue alled-  
 ged theis sayinges of meates offered vnto Idolls:  
 for all the godly do plainly see / that by like reason all  
 diuine seruice that is vnholly / or contrary to Godds  
 worde / with what colour so euer they be stayned /  
 are forbidden and condemned. They see that all  
 such expositions are put awaye / by which theise fea-  
 refull mē / and such as do loue the worlde and worl-  
 dly pompe to mutch / do leade themselves away fro  
 the right tracke / that they shuld not sincerely confes  
 Christe.

All they which be godly do both see and perceyue  
 that they which do desire to lyue everlastingly haue  
 neade to make a simple cleare and playne cōfession /  
 they see that Christes name must be confessed / and  
 that no man must communicate with Antichriste /  
 how great so euer daungers do hange ouer them /  
 and how gret so euer the aduāitages be which are  
 offered vnto them. They see that they must treade  
 down the feare and desire of the fleshe. The most  
 holy Apostle of Christe writith of Moses. By faith  
 Moses when he was greate / refused to be called  
 the sonne of Pharaos daughter / and chose rather to  
 suffer aduersitie with the people of Godd / then to  
 enioye the pleasures of synne for a ceason / and esteas-  
 med the rebuke of Christ greater riches / thē the treas-  
 sures of Egypt. For he hadd respect vnto the rewar-  
 de. Whos example (most goodely indeede) that we

The Con-  
 clusiō and  
 adhorta-  
 tion to fre  
 confessiō.

Heb. 11.

L v may

Mat. 10.

Luc. 9.

Apocal. 6.

Apoc. 13.  
19. 20.

may folowe/we must alwaies haue before our eyes  
ad (as I iudge) we must neuer lett slypp out of our  
myndes thos most holy most true and healthfull  
wordes of our lord Christe/which I see neade often  
tymes to be repeated and inculcate: Every one that  
shall knowledgeme before men/hym wyll I know-  
ledge also before my father which is in heauen. But  
whosoever shall denie me before men/hym will I  
also denie before my father which is in heauen. For  
who so is ashamed of me and my wordes / of hym  
shall the sonne of man be ashamed when he com-  
mith i his maiestie/ad in the maiestie of his father/  
and of the holy Aungels. And therfor ther are in all  
places of the scripture most large promises sett fur-  
the to them which do frely confesse Christe/and deny  
Antichriste with a goode corage. John in the boke  
of the Reuelacion/I sawe (saith he) the sowles of  
them which wer filled for the name of Jesu and the  
word of God. And wher as in this furst place he  
hadd writt / them which wer filled/ he added. And  
as many as worshipped not the image of the beaust/  
nor did take the marcke in their foreheade/or in their  
hande/all which / whom he did se in the very same  
place/he couplith together and saythe. And they lys-  
ued and reigned with Christe. He saith that they lys-  
ued and reigned with Christe / not only they which  
were filled/ but they which abiding in the constan-  
nes and confession of true faith / did not worshipp  
the Image of the beaste / nor receyued any markes  
of it. The blessed Apostle Paule doth proue that we  
do



do receyue more in the rewarde of sufferinge/then it  
 is that we do heere suffer i the afflictio it self/saying: Rom. 8.  
 for I suppose that the afflictions of this lyfe / are not  
 worthie of the glorie which shal be shewed vpo vs.  
 Who is it the that will not labor with all his poure  
 to come vnto so greate an excellencie/that he may be-  
 come the frend of Godd / and forthwith ioye with  
 Christ: that after famin and banishment or tormētes  
 and punishmentes/which are but earthely / he may  
 attayn vnto heauenly rewardes? Yf it be a glorious  
 thinge for worldly souldiours to returne in to ther  
 coutrie triumphing after they haue vanquished their  
 enemye/how much more worthi a thig is it for vs/  
 after our fleshe the world and deuell beinge ouercō-  
 me/to go again with triumphe into paradise? And to  
 offer vnto Godd a giste most acceptable/faieth incor-  
 rupte/the sound vertue of mynd/ and sincere cōfes-  
 sion of faith/a notable praise of deuotion. To come  
 in his cōpanye when he comith to take vengeance  
 of his enemyes/To stond by his syde when he shal  
 sitte down to iudge/to be made the fellow heire of  
 Christe/to be made equall with the angels/to reioys-  
 ce in the possession of the heauenly kingdom with  
 the patriarches/with thapostles/with the prophes-  
 tes/and all confessours and martirs. What perses-  
 quition can vanquish theis thoughtes/which are  
 not vain/but of force/and of poure / i the holy gho-  
 st: what tormentes can overcome them? The mynd  
 once grownded in theis godly meditacions doth ens-  
 dure stronge and stable/ and that mynd abydeth  
 immutab

immutable against all the terrors of the deuell/and  
the threttes of the world / and of Antichriste / that  
mynd I saye which the certayn and sure faith of  
thinges to come doth strengthē. The eyes be shutt  
vpp in theis persecutions of the earthe/ But heauē  
is open. Antichriste threatneth / but the lord Christe  
defendith. The world is taken from him that is filz  
led / but paradise is gyuen to him being therunto  
restored. Tēporall lyfe is taken awaye / But the euerz  
lastinge lyfe is repayred. What a dignitie (o bres  
thern) is it/ How great a safetie/ for a man to depart  
myrily from hens/ to depart so through oppressions  
and troubles? It is a gloriūs thinge to shutt vpp the  
eyes in a moment / with which men and the world  
wer seene / and forthewith to open the same to se  
Godd and Christe. But that we maye behold theis  
thinges in mynde and thought/ that we may (I  
saye) night and daye meditate theis thinges/  
and sincerly confes the Holy name of Christ/  
and escape and treade down al thinges  
which are contrary to pure confession/  
we must diligently praye vnto  
that same our heauenly fas  
ther through Iesus  
Christe our  
lorde.



